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QUAKERISM

A NEW *Nick-Name* for OLD

Christianity:

BEING

An *Answer* to a *Book*, Entituled, *Quakerism No Christianity*; subscribed by *J. Faldo*.

In which

The *Rise*, *Doctrine* and *Practice* of the Abused *Quakers* are Truly, Briefly and Fully Declared and Vindicated from the False Charges, Wicked Insinuations, and utmost Opposition made by their Adversary.

With a KEY, Opening the True Meaning of some of their Doctrine, from that Construction which their Enemies Ignorantly or Enviously Affirm, Report and Dispute to be theirs.

By one of them, and a Sufferer with them in all their Sufferings; William Penn.

Behold, I will make them of the Synagogue of Satan, *who say they are* Jews, *and are not, but do Lye: Behold, I will make them to come and Worship before thy Feet, and to know, that I have loved thee*, Rev. 3. 9.

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The Author TO THE READER.

HOwever our many ſorts of *Enemies* may pleaſe themſelves, with their briſk Endeavours againſt us, & the Expectation they thence have of our Utter Overthrow, eſpecially ſome *Independents*, *Anabaptiſts* and *Socinians*; Be it known to the whole World, *Profeſſor* and *Prophane*, our Confidence is in God, for whoſe holy Truths ſake we are as Men killed all the Day long; and it is our Perſwaſion, that many Thouſands in theſe Nations have that *Senſe* of us in their own Conſciences, which it is as impoſſible for the utmoſt Power or *Artifice of our angry Adverſaries to exſtinguiſh, as the Sun in the Firmament.* We matter not their *Flouriſh, Number, Threat* or *Force*, though *Gog* and *Magog* are combin'd to ſeek our Ruin; *God that made the Heavens and the Earth, the Sea and Fountains of Water hath them all in Deriſion*, and will not be wanting to aſſiſt us, *otherwiſe fore-lorn upon Earth*, in this juncture of cloſe Attacque, (we waiting on him) with that Divine *Courage, Wiſdom*

Wisdom and *Patience*, which may enable us to surmount the Difficulty of the Work, *and through the Tribulations of our Day, bring us to the Recompence of that Peace which is Eternal.* And indeed, this is our Joy above all worldly things, *that the Lord is our Light, and our Salvation*, we know it, we experience it; *therefore whom should we fear?* Though all *Sects* seem met in one, *as a mighty Man of War, to our Overthrow*, the despised *Stripling* (by this great *Goliah*) has a *Sling and a Stone*, that (however contemptible, yet) coming in the Name of the Lord, will give this *Giant's Head a Victim to his Faith.* We know in whom we have believed, and cannot be *Cudgell'd, Jeer'd, Rail'd or Smooth'd out of* our most Holy Faith, who has God for its Father, and Victory for its Off-spring. A Birth unknown to the Bawling *Pharisees* of the Age; nor can any but a Conquerour inherit.

Reader, their Cries for *Scripture, Christ, Fundamentals*, and the like, are meer Pretences that make but up a Cloak to cover the *Avaricious*, and *Ambitious* Ends of those leading Men in every Party, that as deeply and vigorously prosecute our Ruin, as a *Few doth Riches*; but the Reason is known to Almighty God. Because the *Quakers* having been taught that Inward, Heavenly, Straight and Narrow Way to Life by an Internal Living Teacher;

They

they would, *say they*, frustrate all Hope of further Advantage, *the Ignorance of People in the things of God has hitherto benefited us withal*, by their most vehement Declaration to the World, that *no Man can be a Child of God, who is not begotten of God; and that no Man can be so begotten, but by the Internal Operation of his Spirit to Wash, Cleanse and Inliven the Mind to Godward; that this is the Deepest and most Excellent End for which Man was made, the Law was given, Prophets raised, and Christ Came, Lived, Died, Rose and Ascended: That who know him not thus let into the Conscience, in order to Purge it from Dead Works, by the Destruction of that Power which produc't them, to lead Captivity Captive, and Raign as King, Lord, Judge and Law-giver, are Enemies to the Cross of Christ, and are at best but Carnal, Historical, and meerly Out-side Christians.* And this we standing by, and they knowing full well, with the fatal Consequence to their Designs that would attend the Universal Reception of this kind of Doctrine, they seek to divert the Minds of tender and enquiring People by all the *Hideous, Deviliſh Falsities Satan's utmost Interest can furnish them withall*; deforming us with what Mire they can either borrow or invent, hoping by such *Besmeerings* to make the *Dogs fasten us* for some Monstrous Beasts, and chusing rather to Solemnize our

Fu-

Funeral, with the Merriment of the Vulgar, then ſuffer them to know us truly as we are, leſt their ſober Conſcience ſhould enquire or be toucht with any the leaſt Pitty for our ſo hard Dealing at their Cruel Hands.

Well! but for Your ſakes, *O Impartial People!* am I this time engaged in Spirit to concern my ſelf, otherwiſe againſt my Will, to take an Angry, Scoffing *Independent* Prieſt in hand; a Man I know not, but by his Book, and certainly an Ignorant, Malicious and Scurrilous one too. I perceive how unknown ſoever he is to me, I am not to him, *and he has taken great Care to tell me ſo:* but mine own Concern would have ſuggeſted Silence to me for an Anſwer to his Uncivil Reflections (for Arguments I cannot call them) had not my earneſt Deſires been for the Vindication of that Truth *Living*, upon all Occaſions offer'd, which the *Grave* will prevent me doing. It is my Satisfaction God has made it my Lot; and that of ſuffering from Detractors, I eſteem not the leaſt part of my Crown: for whoſe Holy Service, he is my Witneſs, I have long ſince chearfully ſacrific'd my All of Contentment in this World; and yet am not without a ſhare from his peculiar Providence.

But let us ſee if the *Quakers* are thoſe Miſerably Deluded Wretches, this *Taunting Prieſt* would

would represent us, whose *Trifling Quirks* show the Emptiness of the Head, and Airiness of the Mind from whence they came. If we are what he asserts, we are the worst of Men, by how much we pretend to greater things; but if it shall appear, we are Scripturally *Orthodox*, in some of those very Points for which he represents us *Heterodox*, and mistaken by him in the rest; I hope it will not be without Good Reason, that I have entitul'd this short Discourse *Quakerism a New* Nick-Name *for Old Christianity*.

Reader, the whole of what I have to desire from thee is an *Impartial Mind* in the Perusal of this Defence and Just Explanation of our so much mis-represented *Faith* and *Doctrine*; with that we dare adventure our Cause, and without it there is no Truth so clear, that *Prejudice* may not question it. Let not the Multitude of our Adversaries be an Argument against our Cause; *Their Reviling ought not to pass for Reason, nor Noise for Conquest.* With God Almighty and his holy Witness in thy Conscience, do I leave the Issue of this Endeavour: Be Serious, be Considerate. Farewel.

Thy Friend, very ready to serve thee with all Sincerity for the Truth's sake, as it is in Jesus,

William Penn.

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Errata

ERRATA.

READER,

THough this Civility of Excuſing the Author from the Miſcarriage of the Preſs, be that which is both due in it ſelf, and alwayes acknowledged by Sober and Impartial Men; yet having to do with a Generation of People reſolved to our Ruin any way (whoſe onely Clemency to the Printer, is Cruelty to the Author, and are therefore not weary of Excuſing the one, that they may the more Colourably Accuſe the other) I have endeavoured as a Correction of ſuch Eſcapes as ſeemed to me in over-looking the whole Diſcourſe moſt hurtful to the Senſe. For many Literal Miſtakes, want of due Points, Points miſplaced, Tranſpoſitions, or the like Impunctuality and Impropriety, I beſpeak my Excuſe from thee: If thou art Ingenuous, thou wilt not deny it; and if thou art not, I ſhall the leſs concern my ſelf in the Advantage taken.

Pag.	Line,	Errors,	Corrected.
6	32	*Outward Chriſtianity*	*Outward Manifeſtation*
11	28	*Comparence*	*Compariſon*
12	11	*and*	*but*
23	19	*(had ſo—*	*(had he ſo—*
39	17	*Reconciliation*	*reconciled*
40	8	*which*	*who*
47	17	*want*	*went*
	20	*this*	*his*

ERRATA.

Pag.	Line,	Errors,	Corrected.
50	19	*for*	*to*
51	23	*whatsoever*	*whomsoever*
68	27	*lightned*	*lighted*
76	17	——	*to be any, &c.*
85	5	*Words*	*Word*
88	21	*to*	*too*
89	25	*that Rest*	*the Rest*
93	3	*our*	*his*
94	31	*Temporal*	*Temporary*
	34	*Word*	*God*
95	16	*high*	*highly*
	25	129	124
96	6	*Scriptures*	*Scripture*
107	16	*God respoke*	*God shall have respoken*
	17	*made*	*makes*
109	5	*Rich*	*as Rich*
	6	*which*	*what*
	28	*Hawking*	*Hacking*
116	9	*Certainty*	*Certainly*
123	21	*are*	*is*
125	29	*all Conceivings*	*all Self-conceivings*
126	4	*joyned*	*enjoyed*
127	24	*pure Ware,*	*blot out*
128	17	*risen, departed*	*risen and departed*
132	2	*punctually*	*punctual*
139	5	*I*	*blot out*
140	4	*John's*	*John*
142	2	*my*	*the*
	13	*with respect*	*in Comparison*
144	21	*or*	*and*
146	8	*to me self*	*with my self*
	13	*back in*	*back at my*

ERRATA.

Pag.	Line.	Errors.	Corrected.
152	15	could	would
157	19	ſuch too as	ſuch as
	29	therewith	wherewith
158	10	as	at
159	12	had	has
	23	elſe it was not	or elſe it had not been
161	34	p. 72, 77.	p. 72, 77, 84, 85, 93.
164	1	anſwer'd	conſider'd
	27	Maſter	Nature
165	17	Creco	crew
168	8	of	of our Principles
203	10	to	too
209	14	I do	and I do
	30	when	wherein
213	28	the gift of Spirit	a Gift of the Spirit
	31	not	blot out
214	28	not Agents	not prime Agents
217	3	the Truth of	blot out
227	1	Creater	Creation
229	34	reputed	reputed him
230	4	due	duly
239	7	is rightly	is it rightly

QUAKERISM
A NEW *Nick-Name* for OLD
Christianity:

BEING
A Short and Round Answer to a Book,
Entituled,
Quakerism No Christianity, &c.

CHAP. I.

The Introduction. Our Adversary's *Definition of* Christianity *Defective. True* Christianity *Stated.* Quakerism *Mistaken by him. It is proved True* Christianity, *and a* Quaker *a Right* Christian.

§. 1. AMong many other Persons, that have of late Industriously essayed the Mis-Representing the *Quakers*, and their *Religion* (overcasting the Sincerity of the One, and darkning the Excellent Beauty of the Other, by their *Mists of Ignorance and Prejudice*) *John Faldo*, though the *Last*, has not been the *Least* concern'd.

§. 2. I am truly Sorry to see, that among the several Arguments, some Men's Prudence render'd for Toleration, *that of giving Dissenters Liberty, and they would War within themselves*, should be so amply verified by their Unchristian Irruption upon us (disturbing those by Slanderous Pamphlets, who would not be concern'd in their Heats.) But this Folly and Uncharitableness, I am to tell the World, lies not at the *Quakers Door*, who seek Peace with all Men; but some Restless Spirits among other Perswasions, *whose whole Food seems to turn into Contest*, and shew they can no more live without it, then the Air they breath in. *What shall we do then? Suffer their Slanders, Detractions, Additions, and Down-right Abuses of us to pass Unanswer'd?* No: for then we shall be concluded, either *Guilty* or *Vanquisht*. What then? Why we will defend our selves with *Truth* and *Moderation*; and that I hope, with God's Assistance, to do in this short Treatise, to the Confusion of our Enemies, and Renowning the Truth, and Clearing our Innocence to the World.

§. 3. The Author is pleas'd to call his Book, *Quakerism no Christianity*. A Title of more Reproach and Infamy, then became a *Christian*-Man to give. But let's hear what he means by *Christianity*.

Pag. 2. Sect. 2. §. 4. By Christianity, *we are not to understand all those Matters of Faith and Practice, which* Christianity *doth obliege us unto.*

A strange Definition, of true *Christianity*: For, if to Believe, and Do all *Christianity* requireth, be not *Christianity*, then there is something beyond all that *Christianity* requires to be believ'd and

and done *that is Christianity*; else I understand nothing. But saith he, *It takes in whatever is worthy in those Religions, it hath superceded, yea, the very* Heathens. What then? Is it not therefore *Christianity*? Egregious Weakness! What an Hair has he split? but it flyes in his Eyes: Is it not therefore *Christianity, because* Christianity *takes it in*? If *Christianity* takes in whatever is worthy in other Religions; then, since *Christianity* is *Worthiness* It self, Comprehensive of whatever was in any degree Excellent among *Jews* or *Heathens*; will it not follow, That, to Believe and Practise all that *Christianity* requires, *is Christianity*, unless we are to understand, That *Christianity* does not require what was Worthy and Commendable among *Jews* or *Heathens*, which he says, we are.

§. 5. This then does not make *Christianity* a Distinct Thing in kind, from what was *Worthy*, as he calls it, that is, *Godly* among either *Jews* or *Heathen*: but that *Christ* did by his Visible Appearance benefit the World with a more glorious Manifestation of the same Divine Power, Purity, Truth, Wisdom and Righteousness, then former Ages were either capable of, or attended with. To exclude then all Antecedent Times from any share in *Christianity*, is both Weak, and Cruel; since it plainly shuts them out of all hopes of Eternal Salvation: for if no Name be given but the Name of Christ, under the whole Heaven, by which Men can be saved; then, *either Christ was alwayes in some measure or other a Saviour, and such as were saved, in some degree or other, Christians; or there was one Saviour before Christ's outward coming, and another since*; or lastly, *all that were antecedent to that Appearance, were damn'd.*

§. 6. I appeal then to the Consciences and Understandings of all impartial People, if our Belief be not the most Just, Merciful and True; that however it pleased God to send his Son a Light into the World at that time more eminently then before, yet that he was so far Spiritually manifested in all Ages, *as the Word of God nigh in the Heart, and great Commandment in the Consciences of Men*, as who believed and obey'd, obtain'd Remission of Sins and Eternal Salvation. This is clear; for if no man could ever see, or know the Father but the Son, and he to whom the Son reveals him, then because many of the Holy Ancients both spiritually saw and knew God (otherwise they could never be saved) it follows, *that Christ did in all Ages reveal God*, who being Light, and that it is Light alone which can Reveal or Manifest; it was as a Light within, that he communicated unto the Soul of Man, which is within Man, the Knowledge of the Pure God: *Whatever may be known of God is manifest within Man, for God hath shewed it unto him*: so that the Contradiction and Error of the Man's Definition of *Christianity* is evident.

§. 7. But yet a little further: He plainly *Heathenizes* that notable *Christian* Passage of the *Apostle*, refusing it all Priviledge within the bounds of *Christianity*, viz. *Whatsoever things are True, Honest, Just, Pure, Lovely, of Good Report; if there be any Vertue, if there be any Praise, think on these things.* Now if this Religious *Chymist* shall once extract all things that are *Honest, Just, Pure, Lovely, and of Good Report*, from *Christianity* (which the Apostle maketh the Sum of what he had been writing (unless it is not a Christian Epistle) and

Phil. 4.

and therefore ends with a *Finally, my Brethren*) tell me, O *sober Reader*, what a kind of *Christianity* there would be in the World? O Monstruous Impiety! Is this Man fit to write of *Christianity* that places it beneath the lowest step of Purity; making manifest Difference betwixt being *a Child of God, and a Christian*? True, the outward History of Christ's exceeding Love to Man-kind, deserves all humble and reverent Credit as a Godly Tradition, and it should forever bind Men to receive and fear and worship him: yet I boldly affirm, that though the Manifestation was clearer; *yet Salvation was Salvation, and a Child of God, a Child of God in all Ages.* For what is it but to say, *that Pure Religion and Undefiled, which is to keep our selves unspotted from the World, belongs not strictly to the Christian, but Jewish or Pagan Religion*; *and that* James *was but a moral Man in the Matter, and not writing on a Christian Subject.* What an empty Trunk, *a Vox, & preterea nihil*, a sounding Brass and Tinckling Cymbal would this Man make of true *Christianity!* Yet thus far we may force him to speak Truth, though in double Contradiction to himself; that since *Christianity* takes in all that was worthy in all Ages (not as Alien then, but related to her self) *something of the Nature of true Christianity was in the World before that more Visible and Glorious Manifestation of it*; *unless Christianity be supposed to take into it self what is not of its own Nature:* thus was Christ the *Rock* the Ancients built on, before *Abraham* was, whose Day he had a Sight and Sence of, and from it exulted greatly.

§. 8. *Christianity* then is not an *Historical Belief of the exteriour Acts*, the true Christ did in that bodily Appearance,

Appearance, *which is but Historical Christianity*, as our Adversary weakly argues; for that was the least part of it, since *Christianity* is that which brings to God, which thousands that believe the other will never arrive at: but a *firm belief in him that so Appeared, Lived, Died, Rose and Ascended, both as testified of in the Scriptures of Truth, and more especially as he breaks in upon the Soul by his Divine Discoveries, as the true Light inlightning every Man*, this I call *Christianity*; and *that Man is a Child of Light, who obeys that Light*; *a true Christian, who is Christ-like*; *a Child of God, and Heir of the Promise, who is inwardly renewed and begotten anew of the Incorruptible Seed, and Word of God*: For those who were Christians of old, were such as came to know Christ, *no more after the Flesh, but as the second Adam, the Lord from Heaven, the Quickning Spirit*, who said, *I am the Resurrection and the Life*; really witnessing him to be that in themselves, wherefore they *Believed*, and upon Repentance, received Remission of Sins and Eternal Salvation. And I do affirm, that Christianity stands in the Manifestation of a Measure of that Righteous *Power, Wisdom, Truth and Life* in the Soul, which appear'd so largely and gloriously in that Body at *Jerusalem*, to work Repentance, then give Remission, so Renew, Redeem, and finally Save: and who came to be made sensible of that Heavenly Treasure in their mortal Bodies, and to improve it as good Stewards, were Possessors of true *Christianity*, and therefore *Right Christians*. The Distinction betwixt Moral and Christian, the making holy Life *Legal*, and Faith in the History of Christ's outward [illegible] Manifestation, *has been a deadly Poyson these latter Ages have been infected with*, to the Destruction of Godly Living, and *Apostatizing*

pag. 4.

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of thoſe Churches, in whom there might once have been begotten, ſome *Earneſt*, *Living Thirſt* after the Inward Life of Righteouſneſs.

§. 9. By this, I think it may be pretty well known, what we mean by *Chriſtianity*, and a *True Chriſtian*: How far this will agree with his Definition of *Quakeriſm*, and a *Quaker*, I will proceed to examine.

Quakeriſm *is a heap of Tenets, with the uſurped Names of true Chriſtian Principles, which are yet really no ſuch thing, but ſubverting both Foundation and Fabrick of true Chriſtianity; And I call him a* Quaker *that profeſſes the Light within every Man to be the Lord, and Saviour, and very God: So that then I ſay* Quakeriſm *is no Chriſtianity.* Pag. 6. Sect. 3.

§. 10. Indeed, if *Quakeriſm*, reſpecting us, were this, I would ſay ſo too: but becauſe it is juſtly a Stranger to any ſuch Imputation, I rightly faſten that of Ignorance or great Malice upon our *Adverſary*. I have already expreſt our Judgment of *Chriſtianity*, which I ſuppoſe to be the *Quakeriſm* ſtruck at, what ever may be pretended, at leaſt, what is our *Quakeriſm*, or *Chriſtianity rather*: and we leave our Belief with that God who made it ſo, to juſtifie it, and us, who thus ſtedfaſtly hold, and daily, yet patiently ſuffer for it, by his own Diſcoveries in the Conſciences of Men. But this I will add, That ſince he has rendred us to be one thing in Shew, and another in Reality, our Appeal is to the God that made Heaven and Earth, to right us in the Minds of all.

§. 11. We dare not Believe or Practiſe what comes

comes not in by True Conviction (things meerly Historical excepted, and yet there is a Conviction for them to) The *Devils* who knew Christ and trembled, were more sensible then those who know him only by Hear-say, and make a Mock of that Trembling, which seizeth the Contrite Souls of Men for Sin. We declare in the Presence of the Eternal God, that it was the Striving of the holy Spirit in us, that first moved us to solid Repentance, and as we came to be judged byit, and reconciled unto God in our Minds, so have we appear'd before all Men; *therefore it is utterly False, that We cover our Tenets with the Names of Christian Principles*, since these following, which are ours, are truly *Christian* and *Scriptural* (1.) *God created Man Innocent, in his own Image created he him.* (2.) *That Man or all Mankind has faln short of the Glory of God through Disobedience.* (3.) *That in the Seed promised Redemption can only be had.* (4.) *That this Seed is He that in time was call'd* Christ. (5.) *That by this Holy Seed, both before and since that Coming, the Serpent's Head hath been particularly bruised in all who have been redeemed or saved, as the Holy Men and Women of Old, and such in every Age as have known a Sanctification.* (6.) *That this Seed appeared in the Fulness and Stature of a Man in that Outward Body prepared of God above* 1600. *Years since, and in it encounter'd, and conquer'd Satan, and trod him under his Feet.* (7.) *That he bore the Sin of the World.* (8.) *That he laid down his Life a Ransom for all.* (9.) *That such as Believ'd and Follow'd him as he then appear'd, receiv'd Remission of Sins, and Eternal Life.* (10.) *That what was then outwardly done, did still refer and had relation to an Inward Work in the Souls of Men: the Holy Life put forth it self to work Inward Conviction, and drive*

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the Mind into a Measure of the same in it self; for the whole End of it was, to draw the Minds of Men more Inward, to a Manifestation of that same Life, Vertue, Power, Wisdom, and Righteousness in each Particular, which appeared in that Body in General, and qualified it to that great Work, and sustain'd it under all its Sufferings, and put that great Value upon them, which really was in them; Wherefore, *to the Divine Power first, and to the Holy Manhood next, do we ascribe that Great and Wonderful Benefit that thereby came unto the World.*

§. 12. But next, we must deny his *Quaker* as well as his *Quakerism*: indeed, they go together; who misseth one, it is unlikely he should hit the other. We never said, *that the Light in every Man was the only Lord, and Saviour, and very God.* Let him but show us any passage of any one acknowledg'd to be a *Quaker*, and he will say something: But me-thinks, he that has quoted so many passages out of our Friends Books, to so little purpose, should not have neglected to instance in some one of us, that hath so expresst our selves; it shows, that either he thinks to be believ'd Hand over Head, or really there is no such Doctrine by us asserted, and consequently he knew no such place to cite. But for the Upright-hearted in all Forms, who are desirous of the Substance, that will give Life to the Soul; and who stand only at a distance from us, on the account of the many *frightful Characters* their *Teachers* give of us, I shall briefly open our Faith in this Matter.

§. 13. *First*, We assert, *that all Men are enlightned*, (let it be *Lighted* in their Souls or Understandings, if our *Adversaries* will) This is prov'd from *Joh.* 1. 9. also, what-

Rom. 1. 19. Eph. 1. 19. *whatever may be known of God is manifest within, for God has shewn it unto them.* Again, *whatever is reproved is made manifest by the Light; for whatever makes manifest, is Light.* All Knowledge of God comes by the Light he gives into the Soul as well as that all have that Light, though few obey it.

§. 14. *Secondly*, This Light is Divine, *because it is the very Life of the Word, which is God*; not an Effect of its Power, as a Created Light, which some vainly fancy; but in *Him*, or *It*, the *Word*, was *Life*, and that *Life* (Numerical) was the *Light* of Men: what is *Life* in the *Word*, is *Light* in Men, and *who follow that Light as A Reprover of the Deeds of Darkness, shall be made Children of Light*, and have the *Light of Life*.

§. 15. *Thirdly*, Though we say that *all are enlightned by it*, or receive Light from it, yet far be it from us to assert, every such Illumination is the only *Lord, and Saviour, and very God*. By no means, but rather thus, *that the only Lord, and Saviour, and very God is the great Sun and Light of Righteousness to the Invisible World of Souls and Spirits* (if I may so speak) who manifests unto every particular that which concerns the State of every Individual; but not that every such Inlightning should be the Intire *Lord, Saviour, God*: so that this *Priest* is already found deficient in his Work: he should better have understood us before he had given an Account of us, and discovered his Opposition to us. What *Superstructure* can we expect from so infirm a Foundation; how shall *J. Faldo* prove *Quakerism* no *Christianity*, who is defective in his Definition of both? Certainly the *Quaker* may be the best of *Christians* for ought he has groundedly opposed to him:

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I am sure he would have thought such a Mistake in us most hainous; to say nothing of that Advantage he would have taken to show his little Wit, and great Prejudice in aggravating our Ignorance to the World.

CHAP. II.

How Christianity *was introduc'd it hurts not the* Quakers. *The Question is not of* Christ's Visible Coming, *that is Owned by them. Nor is their* Religion *a New One from that of Christianity; but the Recovery of Lost Primitive* Christianity, *since the Reign of Anti-Christ in the World. That* Quakerism, *as call'd, made its Way by Purity, Sorrow and Rejoycing, as well as* Christianity. *The Priest's Vilifying Expressions Rebuk'd. That the Distinct Times of their Appearance is no Argument against their Harmony, or being but Two Words for the same Thing, since the same Truth may appear at Two distinct Ages of the World. It would strike out* J. Faldo *as well as the* Quakers, *if the Contrary were admitted. That he grosly Contradicts himself as to Time.* Christianity *hath more or less been in the World where Godly Men and Women have been, as well before as since that Appearance. We intend no New Dispensation, but the Renewed Revelation of the same Power, which is the True Gospel.*

§. 1. THe next Mis-Representation, is of the Manner of our Appearance, and the Time of it, by way of Compare[illegible] with that of *Christianity*, little

little [illegible] his Purpose, and in my Judgment, much against him.

Pag. 7. Sect. 1. §. 2. *Christianity was introduc'd by Preaching the Promised* Messias *and Pointing at his Human Person: but* Quakerism *by Preaching a Light within.*

I answer, that this is nothing injurious to the *Quakers* at all, but highly on their side: for had they preacht a Christ now coming in the Flesh, *they had deny'd his true and only great Visible Appearance, at* Jerusalem, *which all true Quakers own.* Since then they believe that Appearance, and therefore need not preach what is not to be again; and that the whole *Christian*-World besides, have so long and lazyly depended on it, without their Thirsting after his Inward Holy Appearance in the Conscience, to Bind the Strong Man, Spoyl his Goods, and Cast him out; in short, to Discover Sin, Wound for it, and make an End of it by the Brightness of his Spiritual Coming into the Soul, of all such as wait for him, and will receive him (in which Sense he was revealed in such, and became in the Saints of old the Hope of their Glory) I say, since he has been so much talkt of, and depended on, as to his then Visible Manifestation of himself, and so little, if at all desired after, as to his Spiritual and Invisible Coming into the Hearts of Men, to finish Transgression, and bring in Everlasting Righteousness: Therefore God raised us up, and we are now gone forth into the World to declare, *That he is Spiritually Manifested; as then fully in that Body, so now measurably in the Consciences of all People, a Divine Light, Reproving every Unfruitful Work of Darkness:* So that here is the

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Mischief, the Malice and Ignorance of our Enemies to us in this World, that because we Speak so much of, and Preach up, and Write for *Christ's Inward* and Spiritual Appearance as a *Light* to Mankind; *therefore* they conclude with a mighty Confidence *that we Deny his Outward Coming, Life, Death, Resurrection, and Ascension, and the Benefits thereof.* O Darkness it self! We have our Witness with the Lord of Heaven and Earth, that we own *Him* to be the *Saviour General* of the whole World, as to *that Appearance, and that he obtained precious Gifts for Men*; but we say (and our *Adversaries* have not wherewith reasonably to unsay it) that *first the Divine Light, Life, or Power that shined through that Blessed Manhood, was Excellently the Saviour, and the Manhood but Instrumentally*: Thus the Scripture, *There is no Saviour besides me, saith God; a Body hast thou prepared me: He* then was greater then *his Body*, for it is call'd a *Vail*, and very properly, *for it vail'd much of that Divine Life, which when it was withdrawn* (as he himself said, it was expedient) *the Saints did witness inwardly Reveal'd, Christ in them, their Hope of Glory.* And *secondly*, No Man or Woman in the World is savingly benefitted by his then Appearing as a Saviour, and obtaining precious Gifts for Men, but as every such Individual Person comes to experience his Internal Manifestation, to *Convince, Condemn, Wound, Heal, Break, Bind up, Slay, make Alive in the Newness of the Spirit*: This is the State of Right Redemption and Salvation, and thus is he particularly a Saviour, and every such one is greatly benefitted by him, as he was in that former Appearance the general Saviour of Mankind. Behold then, *O You that are Impartial!* how unworthily he hath Injur'd us? to make People believe,

believe, *that We testifie to Christ's Inward Appearance in Opposition to, and Denial of his Outward*; which is far from our Hearts, so much as to Conceive.

§. 3. But again he tells us, *That Christianity made its way by the Purity of its Doctrine, the gracious Words that Christ spoke, by Signs and Wonders*; *but* Quakerism *by Blasphemies against the Lord Jesus Christ*; *and quotes* E. B. saying, Your Imagin'd God above the Stars; and *G. Fox.* There are Miracles among Believers in the Spirit, *&c.* frothily querying, *whether it smells more of the* FOX *or the* GOOSE. Pag. 9, 10, 11.

'Tis true, the Purity of its Doctrine was, and is, an admirable Enforcement it had, and hath above all other: nor can he fasten justly any Impurity upon what we profess, though he endeavours to detract from it by base Aspersions, for indeed it is the same. *Sweet were the Words of Christ*, I grant; but altogether as Severe and Terrible to *Pharisaical Hypocrites*, who were both the greatest *Scripturians*, and *Haters* of *Him* in that Age.

§. 4. Nor is it true that *E. Burrough* so expresst himself, in *Derision of God's Presence* above the Stars; but of Peoples Imagining him to be in the *Likeness of Man*, and so denying his *Omni-presence*, that He should not be as well below as above.

§. 5. But *Wonders and Miracles* were wrought. What then? are not the *Quakers* true *Christians* without them? see the Wickedness of this Spirit that works against us; *unless we will work Miracles to confirm that Doctrine in this Generation, which was confirmed*

firmed by Miracles 1600. *Years ago; either it is not True or we have no Right to it.* But by the way, observe their Folly; for they Unchristian at once *Christianity* and *themselves too*; since *Christianity must either be no longer such, nor they Christians, whilst they cannot work Wonders to prove it, or them to be such; or else the* Quakers *are never the less true Christians for not working those Wonders they boldly require from us.* We pretend not to a new Ministration, and since the Question is not about the Visible Coming of the *Messiah*, which call'd for Visible *Miracles* (for that's granted on all hands in *Europe*) but the Spiritual Appearance of the *Messiah* in the Hearts and Consciences of his People, that he might not have a bare and empty Title when he was call'd Jesus, *but really save his People* (*now as then*) *from their* Sins; the Case is plainly alter'd *as to obvious Miracles to our Carnal Senses*; the present Work being to open *the blind Eye, and unstop the deaf Ear of the Mind; blinded and stop't by the God of this World.* And these are greater Things, of more Weight, and the Consequence of them of far greater Importance. And judge you, how Vain, Light and Unbecoming a Minister of the Gospel of *Christ Jesus*, that requires an account for every Idle word, was it in *J. Faldo*, when treating of *Christianity*, to say, *whether it smells more like the FOX or the GOOSE?* Vain and Frothy?

§. 6. But once more; *Christianity entred the World with Ravishing Songs, and Hallelujahs of the Angels, Healing all Diseases, Casting out Devils, Preaching Peace*; *But* Quakerism *entred the World, as if Hell had broke loose, and Possessions by Satan had made way, and fit Souls for the* Quakers *Spirit.* Pag. 11, 12.

Spirit.——O the Hell-dark Expressions of the Quakers *Spirit, frightful, and amazing Words, bitter Curses, Howlings and Roarings! and what else* J. Faldo's *Devil pleaseth, by which to render the* Quakers *Odious.* Well! But to Answer him.

It was a time of Joy, and a time of *Sorrow*; the Spirits of the Just rejoyced that he was born forth into the World, and that Sun of Righteousness risen, whose Discovering Light, and Refreshing Beams would renew the World, that had been in great measure bewilder'd, since its first Innocent State: but therefore was it not a time of *Wo, Sorrow, Terror, and Grievous Distress to all the Workers of Iniquity?* did not Christ come to bring *War* as well as *Peace*; a *Sword, a Fire upon Earth?* Did not his Fore-runner come *in an Astonishing Manner, in Differing Attire, of another Diet, and from a Desolate Place to Preach Repentance, and to Warn them,* with an *O Generation of Vipers, to flee the Wrath to come?* Did he not say that an *Ax (a Sharp and Terrible Instrument)* should be laid to every unfruitful Tree? And did not the Apostles Preach to the *Pricking of the Hearts of Thousands*, and *Paul* by name; that *Felix himself Trembled?* and all, as knowing the *Terrors of the Lord themselves*, they warn'd others? wherefore *Judgment* is said to have begun at the House of God. Finally, did not the *Devils Howl, Roar and Tremble,* foreseeing they should be dislodg'd, by one stronger then themselves, *Christ the Son of the Living God?* and *was there no Terror, Dread and Amazement in all this?* I perceive, it may be a Vertue in the Primitive *Christians*; but a Vice in the *Quakers*, at least in *J. Faldo's* Account.

§. 7. But this know, O Impartial People, the *Quakers*

Quakers were overtaken, by the mighty Hand of God; and great were their *Travels and Pangs of Sorrow under the Righteous Terrors of the Lord*, whose hour of Just Judgments was come; and being thereby made Witnesses of his handy Work, and redeem'd through Judgment, *they became Ministers of Judgment unto others*; and the Terror of it struck Thousands; *the Devils Trembled*, and all Flesh (at least in some) *was as Grass*, and *the Beauty of their Carnal, Outside Religion but as the Flower of the Field*, which, in the Name of the Lord we testify, fell, and wither'd before the Brightness of his Appearance to us; *who put on Strength like a Giant that was to run his Race, and girded himself with Power: and who was able to stand before him? the Hills melted at his Presence, and the Mountains fled before him into the Sea.*

And art thou given up, *J. Faldo*, to call *Light*, Darkness; and *Darkness*, Light; *the Terrors of God*, *the* Possessions *of* Satan; and the *Remorse of Conscience*, Hell Broke Loose? O Unhappy Man! The Lord will reckon with thee for this Blasphemous Impiety: and this I say to thee, and all thy *Associates*, that Eternal Misery will be the End of you, for all your *sweet Notions of Religion*, unless you *obtain it through the* Fire; *the fiery Judgments of the Lord reveal'd in your Consciences.* For that end is Christ now, as formerly, manifested, that Judgment might be laid to the Line, and Righteousness to the Plummet in all; and because we earnestly contend *for the Inward Work of Christ*, as the most beneficial to Mankind, therefore is it that you *Priests* have us in Hatred, Scorn and Derision all the Day long; and indeed, we are grievously wronged by your Wickedness and Cruelty; *but the Lord is our Strength, of whom therefore should we be*

afraid? and why do you Rage, and Imagine a Vain Thing concerning us?

§. 7. Now for the time when *Christianity* and *Quakerism* came (as he is pleas'd to distinguish them) *Some*, says he, *date Christianity from the Birth of Christ*: others, WITH MUCH MORE REASON, FROM THE RESURRECTION OF CHRIST, witness that place, *All Power is given unto me in Heaven and in Earth.* Pag. 13, 14, 15.

The Consequence of this Assertion is thus much, *That Christ taught not Christianity*; *That his Disciples who believed in him, were but better kind of Carnal* Jews; *That Christ's Life, Doctrine and Miracles were not perform'd under a State of* Christianity; *That he had not all Power before his Resurrection*, contrary to the *Scripture*; In short, *That* Christ *and* Christianity *did not go together*; and if you will, *that Christ was not Christ but a good extraordinary* Jew, *before his Resurrection*; for I am sure, his Notion of the Beginning of *Christianity* warrants the Consequence. O the Orthodoxality of this *Wisling Priest*, *Busy-Body*, and *Conceited enough*!

Well, but this is not all, we have a Contradiction to add to his Burden; *Christianity made its Way by many Signs and Wonders wrought before Multitudes, and that not only by Christ himself, but also by his Disciples and Servants*, BOTH BEFORE, AND AFTER HIS DEATH. If this be not Giving and Taking, Granting and Denying, there is no such Thing in the World; *For here is Christianity before Christ's Death, and yet WITH MUCH MORE REASON, here is a Denial of that Assertion, and AFFIRMING THAT IT TOOK ITS RISE AFTER HIS RESURRECTION.* Truly; we need not much Pag. 9.

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fear the Consequence of such Encounters, when our *Adversary* puts Weapons into our Hands to his own Shame and Overthrow.

§. 8. But that he may be further kind to us, he proceeds, *The Disciples were called Christians at Antioch*, Act. 11.26. *but the Thing Christianity might well be before the Name Christian.* Enough for us, Sober Reader, to defend our first Chapter (but a Woful Contradiction to himself) where we say, that what was call'd Christ, *was before the Name*, and something of the Excellent Nature of Truth, Purity, Holiness which leads to Salvation, &c. which the Word *Christianity* with us imports at large (unless they should be excluded as any parts thereof, which supposeth a Christianity Destitute of Truth, Purity, Holiness, &c. like that of this Age) though in no appearance so clear, as in that, in which Christ visibly manifested himself.

§. 9. But upon *Peter's* Words, *If any Man suffer as a Christian let him not be ashamed*, 1. Pet. 4. he observes; *Here* Christianity *is Distinguisht both from* Judaism *and* Heathenism. *Both the* Gentiles *and the* Jews *were bitter Enemies to the* Christian *Name*; and *that* not *for the* Name, *but the* Thing's *sake.*

This must either regard the Apostate *Jew* and *Gentile*, and so we close; or the *Jew* and *Gentile* upon their Inward Knowledge of God, and Obedience to him, and here we recede, and must deny his Assertion (nay it would be a Contradiction to that Justice, Purity, and Worth he allows them to have had, since it were to say, that such Qualifications could be Ignorant of Christianity, the Perfection of them) for

the *Good* among them became *Disciples*, at least *Lovers* of the *Christian Religion*, then not *Haters of* either *Name* or *Thing*: For where among *Jews* or *Gentiles* their Hearts were Upright to God, according to that Discovery he made of himself to them, and that they kept to the divine Sence and Relish which they had of the Love, Purity, Justice, Mercy, Goodness, and Recompence of God (for such as in any Age could come to God, did *first know that God was, and that he was a Rewarder of all those that did draw nigh unto him*, to obtain which knowledg, God had manifested it in man; for he had shown it *there* unto him) I say, those who so retained the Sence of God in their knowledg, were not aggriev'd, *Christianity* should take Place; for they measuring things, as they inwardly *felt them*, were proper Judges of Gods Rising and Breaking forth among the Sons of Men; they could feel him leading out of, and beyond the Use of those Elements which were once added because of Weakness, and now became beggarly by a brighter Glory: An inward sense being that they kept to, as the more sure Word; as *they felt a with-drawing of the divine Life, Power, Spirit, out of those inferiour Institutions, they followed it, not staying in any outward dispensation, because God had been there, if he had once left it*: But such as were *Litteral, Formal, Exact, Critical*, they were the Persons, *who having least of the Divine Sight and Sense of God's goings among the Sons of Men, they contended for God's Exteriour Appointments*; as that they were *signally given, Good Men had Practised them, and are we Wiser then our Fathers? No, we will have our Reasons* (indeed Darkness) *satisfied in the Matter*. Behold the *Pharisee and Greek* of Old, to whom *Christ*'s outward Appearance was to the one a *Stumbling Block and to the other Foo-*

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ſneſs; and the *many-headed Profeſſor* now, who eſteems no better of his *Spiritual Manifeſtation* in the Hearts of the Children of Men. O! what will the End be of the *Gawdy Obſtinate Hypocrites* of this Age, who reſiſt ſo great Salvation? *Tribulation and Anguiſh* forever, unleſs they repent; for what Men Sow, that they ſhall Reap, and who have improved their *Talent*, ſhall enter into the Joy of their Lord.

§. 10. Well, But when came this *Quakeriſm* into the world? he tells us, about the year 1651. quoting, *E. B's Epiſtle* before *G. F's Gr. Miſt.* alſo a ſmall Treatiſe writ by *J. Whitehead*, and *J. Pennington*; from whence he infers, that *Quakeriſm* is a *Late Diſpenſation*, therefore not *that* of *Chriſtianity*. But certainly, this Man hath taken a very Quick Courſe to Un-Chriſtian himſelf and all the *Preſbyterians*, *Independents*, and *Anabaptiſts* in the World, as well as the *Quakers*: For I would ask him, if there was not a Time ſince the Primitive Age, wherein Darkneſs had overſpread the Earth, the Beaſt did Reign, and the Pure Religion was wholly Wilderneſt? If So? Conſequently the *Reſurrection of Truth* is no more a New Diſpenſation, or not that of Chriſtianity, *then a Man that is exiled his Country, is not eſſentially the ſame Man, when he returns, that he was before.* And ſo far is my Argument for thoſe *Separatiſts*, that though I take them to be ſhort of the True Evangelical Faith and Righteouſneſs; yet I acknowledg them to have a Reformation unknown in that thick *Apoſtacy*, which has couer'd the World, and Eclipſt the bleſſed Light of the Glorious Goſpel that ſhin'd in the firſt Ages after Chriſt: But ſince

Pag. 15. 16, 17.

we

we are of another *Religion* by his Account, then the *Christian*, because we cannot say that we were always successively from the Apostles Time, I will argue, that the *Presbyterians*, *Independents*, and *Anabaptists* are *not Christians*, nor is what they profess, to be esteem'd *Christianity*, because they cannot prove a Regular Succession from the Apostles Times, their Date also being of later years. What will they say then? The *Church* was fled into the Wilderness; *Truth* exil'd; *God* as a stranger in the Earth; yet *Truth* still the same in it self. Very well, so say we: God was pleas'd to Renew the Right Christian Dispensation to us, and by us according to *John's* Vision, that the Everlasting Gospel was preacht again, intimating, *that their had been a Time wherein it was not preacht.* If this be not a New Gospel, because anew or again preacht; neither is that which *J. Faldo* calls *Quakerism* a New Dispensation, because it is *Preaching anew the Everlasting Gospel* to the Sons of Men; which is God's Power inwardly manifested for the Conviction, Conversion, Redemption, and Salvation of the Souls of such as believe in it.

§. 11. And though he particularly seems to Triumph over *Isaac Pennington's* Distinguishing between the Dispensation of *Moses*, *Christ* and his *Apostles*, and THIS of our Day, as if they had been three several Dispensations, and consequently, if Christ's was not that of *Moses*, because it swallow'd it up; neither this the Dispensation of Christ, which *J. Pennington* saith, it swallows up: yet to me it seems a pittiful Catch; and shows, he knows not how to take things with that Candor they are writ. *J. P.* means not a Distinct Administration in Kind, but

but Dispensation of one and the same Light, Life, and Power by Nature, at several Times, and sundry Manners to the World: *Christ* was *before* the Law, *under* the Law, *with* the Prophets, but never so revealed as *in* that Holy Manhood; will it therefore follow, he was not Antecedent to that Appearance, or He, that appeared then more gloriously, had never shown himself before? Or because of a Difference in Manifestation, therefore *not* the same HE (through all those several Manifestations) in himself? Certainly, this Man is very Unjust to *J. P.* especially, when the Words above quoted, that speak of a Dispensation he experienced a little before God broke forth by us called *Quakers*, could have informed him, that he meant the Divers Breakings forth of God's Light and Truth, in order to the full Discovery and Recovery of Lost Primitive *Christianity*. So that this present Appearance swallowing up all going before it (had so term'd it, as he doth not, and therefore wrong'd) is no more then *God's Retriving to us the Ancient Gospel, with additional Blessings and Assistances*, giving us the same *Life* and *Foundation* they had, and what else he pleased by way of Improvement; which alters not the Nature, no more then a Child in Christ is not that Numerical Creature, but another Distinct Being, when a Man. And if this Account of Things will not satisfie him, he may chuse: I have thus far cleared the Truth, and those who sincerely profess it, and therein my own Conscience both to God, and the World.

CHAP.

CHAP. III.

J. Faldo's *Charge. That the* Scriptures *are not the Word of God, Reasons for it. The Scriptures by him urg'd against us, clear'd, and prov'd to be for us They are the Words of the Word, a Declaration of the great Law, Word, or Commandment, but not that Law, Word, or Commandment.*

§. 1. THis Chapter will concern the Scriptures more directly, in which we hope to prove, that not We, but our *Adversary* is mistaken with respect to what he chargeth upon us.

Pag. 18, 19, 20. §. 2. He intitles his Chapter thus, *That the* Quakers *Deny the Scriptures.* I was almost astonisht at it, because he pretended to prove all out of our own Books, and none such had ever yet come to my hand; But upon my sober Perusal of the Matter, I found this to be the Upshot, *That the* Quakers *Deny them to be the Word of God*; therefore they deny them altogether: Whence I take good Heart to show his Ignorance, or great Dishonesty.

§. 3. I will allow to him, without going any farther, that the People called *Quakers, do deny the Scriptures to be the Word of God*, and therefore shall take for granted what he quotes out of *J. N. F. Howgil, J. Parnel,* and *W. Smith.* But that we do consequently Deny the Scriptures, we shall oppose, we hope, to the Death.

§. 4. I

§. 4. I do declare to the whole World, that *We believe the* Scriptures *to contain a Declaration of the Mind and Will of God*, in and to those Ages, in which they were written, being given forth by the Holy Ghost, moving in the Hearts of holy Men of God; That they ought also to be Believed, Read, and Fulfill'd in our Day, being Useful for Reproof and Instruction, that the Man of God may be perfect; And that they have been, and are Instrumental to great Good upon the Spirits of People, by the secret Power of God, which often strikes, and presseth home to the very Conscience the weighty Truths declar'd therein; yet *We do Deny them to be the Word of God, ascribing that alone to* Christ *himself, and that not without Scripture and Reason.*

§. 5. *First*, It is granted on all hands, that *Christ* is expressly called in Scripture *the Word of God*, but no where, that the Scriptures are so styled.

Secondly, That though I should allow it to be a Figurative Expression, and therefore says our Adversary, *Improper*; yet because a Word among Men, conveyes the Mind of one unto another, and that Christ is the great *Word* of God, that in all Ages hath convey'd, or spoken the Mind of God unto Mankind (and so the Author of all good Words) he only may by way of Right and *Excellency* be so styl'd of Us.

Thirdly, I shall easily grant to him, that one Word may stand representative of many; and that the Ten Words were not Ten Numerical Words, because each Word contained many: yet, this I will say, that *Word* in Scripture is taken for *Commandment*, and they have an equivalent Signification, as in *Deuteronomy* may be seen. And since that was the Import

Import of the Ten Words, *to wit* Ten Commandments, each Word has its own Commandment; Therefore it is no more againſt us to allow thoſe Ten Words, to be more then Ten Words, then Ten Commandments, to have more then Ten Words.

And whatever our *Adverſaries* may ſay, or think of us, We therefore Decline to call the Scriptures the Word of God, becauſe *we believe It to be a Title only due to that Living, Quickning Word, by which God vouchſafes to diſcloſe his Mind and Will unto Mankind*, Chriſt *the Way to the Father.*

§. 6. But ſayes our *Adverſary* to this *Argument*, The Word was God, therefore the Scriptures cannot be the Word, becauſe they are not
Pag. 27. God; *Let me tell you, that the Scriptures may be the Word, and Chriſt the Word alſo; and yet though Chriſt be the Word of God, the Scriptures the Word may be quite another thing.* Certain I am, this is quite another thing then good Doctrine: How can the *Scriptures* be the Word of God, and *Chriſt* the Word of God too? Are there two Diſtinct Words of God, the one quite another thing from the other? O ſhameful Arguing! If he had ſaid, Chriſt is *the* Word of God, and the Scriptures *a* Word of God, he would have a little better hit the Mark: But to aſſert *Two General Comprehenſive Words of God*, ſounds Harſh and Inconſiſtent. I would fain know, in Caſe we ſhould admit this abſurd Aſſertion, how he would diſtinguiſh between theſe Two General Comprehenſive Words? For my part, I think it as good Senſe, to call a *King's Letters*, King;
Pag. 27. or an *Ambaſſador's Credential's* Ambaſſador. *One*, ſays our *Adverſary*, *you Miſtake*

Chriſt

Christ is called a Light, a Rock, a Lyon, will it thence follow, that there are no other Lights, Rocks, or Lyons. I Answer, There is no other *Light*, *Rock* or *Lyon*, then Christ, with respect to *That* for which *He* is so call'd; Neither is there any other *Word* then *Christ*, with respect to *that* for which he is so styl'd, to wit, *God's Living, Powerful Word:* And this decides the Controversie, and plainly adjudges us the Matter against the utmost Force of our Adversary, to the Contrary: For if he is therefore a *Light*, because he only can, and doth *Discover* the Untruitful Works of *Darkness*; *a Rock*, because whoever build on Him, is *Safe*; and a *Lyon* because the *King* of all, whose Utterings are able to Terrifie all Destruction from his Walks, but what he brings upon his *Adversaries*; and therefore there is not another *Light to inlighten Man's Soul*, or *Rock for Christ's Church to be built on*, neither *any other Lyon to secure them from the Devourer*: consequently, because he is the Living, Spiritual, Powerful *Word* of God, *there is not another, that's* The *Word of God.* p. 28, 29, 30, 31.

§. 7. But he further says, That the *Word of God* is so expresst in Scripture, as it must needs be understood not of *Christ*, but the *Scriptures.* *He that regardeth not the Word of the Lord.* *He that feared the Word of the Lord*; *Stand thou still a while, that I may shew thee the Word of God, the Sword of the Spirit, which is the Word of God.* And *the Cares of the World — choak the Word, and it becometh Unfruitful*, Mark 4. 19. *which*, saith he, *cannot be understood of* Christ *or* God, *and that a little Skill in the Original would free us from these Mistakes*, and to that purpose. Exod. 9. 19, 20. 1 Sam. 9. 27. Ephes. 6. 17. To

To which I answer, that the *Word of the Lord* mention'd in *Exodus* and *Samuel* are properly to be understood of the Living, Spiritual *Word of God*, which spoke to the People through those Servants of the Lord; For who Received or Rejected the *Mind of that Word*, expresst in many Words, received the Word, and it had a place in their Hearts; or else rejected it, and it had no place in them: This makes nothing against us in the least. For that Passage in the *Ephesians*, *Beza* whom he quotes, I suppose as embracing his Judgment, has determin'd the Matter; for he has it, *the Spiritual Sword*. Then let us read the Words thus, *The Spiritual Sword is the Word of God*, or, *The Word of God is the Spiritual Sword*: For *Christ* is as truly a *Sword*, an *Ax*, a *Fire*, which the *Word of God* is call'd, as a *Lyon*, a *Rock*, a *Door*. And for the last Passage out of *Mark*, which seems to carry most of Weight in it for our *Adversary*, it may rightly be understood of that *Truth*, *which Christ the Word livingly sows in the Hearts of Men & Women*, *the Word of Advice*, *Reproof*, *Instruction*, and the like: But of the *Scriptures* it cannot be understood, as neither can any of the other places. For *first*, those two Passages in *Exodus*, and *Samuel* concern only particular Cases, at a time, when not a third part of the *Scriptures* were written, as our *Adversary* will confess. And for that in the *Ephesians*, 'tis manifest that the *Scriptures* are not the Spiritual Sword, or Sword of the Spirit, which are subject to so many Casualities as they are, therefore not the Word of God, whose Edge never blunts; For as is the Spirit, such is the Sword, and such the Word, to wit, Living, Spiritual, Powerful

This is answer'd fully in a Book intituled *Christ Ascended* &c. *by* G. W.

ful, which the Scriptures of themſelves (I think, all will, or ſhould acknowledg) are not. I will not ſtick to confeſs alſo, that a Word of Advice, a Word of Counſel, a Word of Reproof, and a Word of Comfort lodge in the Scripture; or the Scriptures, with reſpect to the Times, wherein they were given forth (and now daily, as brought home to the Conſcience by the *One Word of God*, who gave them firſt forth) are Words of Truth, Knowledg, Wiſdom, Love, Reproof, Exhortation, Edification, *&c.* yet never can we be brought to attribute unto the Declaration *that Title, which is peculiarly due to Him, whoſe Declaration it is.* A *Prince* may expreſs his Mind *in Words*, but *thoſe Words* are not that *Prince*; neither can any one of his Titles, as a Living *Prince*, be properly given to his ſaid Declaration. Nor have we any other Way to Diſtinguiſh between the *Word* and *Words*, *Commandment* and *Commandments*, the *Thing It ſelf*, and *thoſe Expreſſions* by which it doth declare it ſelf, then *the Word of God*, and the *Words of the Word*, which are Words of God, or *Holy Writings*: Holy with reſpect to the Matter or Truth they treat of.

§. 8. But here *J. Faldo* ſteps in, and ſeems to offer an Expedient in this Streight; Says he, *Though you ſay they are not the* Word of God *eminently, and I believe ſo too; for the* Scriptures *cannot be the Word of God in that Senſe wherein* Chriſt *is: yet you may call them the Written Word of God, for ſo we Diſtinguiſh them.* p. 21.

Truly, this ſeems pretty modeſt, though here we muſt part too, unleſs he will come a little near er; For neither can the *Word of God* properly be ſaid to be written: The Words by which the Mind or Will of the Word is expreſt, may be recorded,

and

and, as such, a True Declaration; but it is as Impossible for the Word of God to be written, as it would be for a *Prince*, or *Senate* to be *written*, or contained in Letters, though their Will and Pleasure may be largely declared by a Writing; because it would be to say, that the *Word of God could grow Old, Decay, be Lost, mis-Rendred, Corrupted, Transcribed, Reprinted, Corrected, and be Subjected to Fire, Water, Vermin*, &c. which were impossible. So would it be an absolute Derogation from the Dignity peculiarly Due to the Living Word of God, to give that which is its proper Title to any thing beneath its Living, Powerful, Quickning Self. He has a Scripture or two for us; I have written to him the great Things
P. 33. of my Law; *A sharp Rebuke*, says he, *to the Objecters against the Written Word of God*, but I don't see it for my share. The great Things of the Law, Word, or Commandment, which are required may be written, but that doth not follow, that the Eternal Law, Word or Commandment Requiring, is a written Law, Word or Commandment, but the Contrary; And for *Moses Writings*, of which Christ spoke, 'tis manifest, they were not call'd the Word of God, but *the Word of God himself call'd them Writings.*

§. 9. But *J. Faldo* objects on t'other hand, that he much feareth, *the Scriptures will lose of their Authority with People, in case they should not be so acknowledg'd*; and at last he falls so down right upon us, that he boldly, but weakly concludes, *who Deny the Scriptures to be*
Pag. 37. *the Word of God, deny them in every respect:*
38. 39. *For who Denyes them that Title, denyes what they have been generally Known by, Distinguisht from, and Lifted up above all other Writings, and*

that

that Appellation, on which is grounded their Authority, and which puts an Awe upon the Consciences of Men. How Weak and Vain this is, I could freely leave to the *Reader*, without any further Consideration; But that it might not be thought by any therefore Unanswerable, I will say, *That to call them the Words of God, and declared Mind and Will of God to Mankind, is no such Diminutive Title,* but altogether Worthy of them.

§.10. If we do Deny to them what has been wrongly Attributed, that no ways Lessens their Authority, but Corrects the Mistake of those who thought of them beyond what they really are; It is a poor Begging of the Question, to say, We Deny them, that which many have Ascrib'd to them. Their Authority is grounded upon the Living Word of God, and who comes to that, Honours the Scripture aright; and who Err from the Holy Conduct of it, their Verbal Praises of the Scripture, are but like the *Pharisees* Painting the Prophets Sepulchres, whilst they were Persecutors of One greater then the Prophets: And who knows not, how much the Shell hath had ascrib'd unto it the Honour, only due to its Substance, by those *Watchmen* of the Night, whose Dark Minds could see no farther?

§. 11. And for the *Awe* they have upon Men; this is my Judgment, and I am not asham'd of it, that Attributing so much to the Letter of the Scriptures, and Declining that Regard Men ought to have had unto the Holy Living *Word of God*, that alone creates all things New, and was the Author of, and Rule to those sound Words themselves, *here Rob'd*

the

the Living Word of God of its True and Rightfull Honour and rendred Mens Hearts more Formal, and leſs Aweful then they would otherwiſe have been; So that the only Way for People to come to a True Sight of, Sincere Reſpect for, and Grounded Belief in the Holy Scriptures, is, *to be turned to the Voice of the Living, Powerful Word of God, from whom they came, which is nigh unto every one, to Direct, and Order, and Diſcipline to, and in that Way of Holineſs*, they teſtifie of, and *which Leads to Eternal Happineſs.*

CHAP. IV.

His Charge. *What he quotes proves it not.* Revelation, Infallibility, *and* Inſpiration *conſider'd. The* Prieſt *prov'd Uncertain of his own Faith. Our Friends debaſe not the* Scripture, *but Lift them up. His* Objection *about our Books-Titles anſwer'd. The* Uſe *of Scripture aſſerted. The* Light *vindicated from Inſufficiency. Something of the* True Rule.

Pag. 40, 41. §. 1. HIs Fourth and next Chapter to be examin'd, endeavours to prove, *That we Equal our Writings and Sayings to the Scriptures, and preferr them before the Scriptures.*

In this Undertaking, he muſt either prove, what he aſſerts, from our own Writings expreſly, or conſequentially. To run through every Quotation he makes, would be as Tedious, as Impertinent; But a few of what make moſt to his Purpoſe, I will faithfully obſerve with his Inferences.

§. 2.

§. 2. He begins with a Book, Intituled, *Love to the Loſt*; (and ſo will I) *The Things following which I have declared of, are not the Things of Man, nor by Man did I receive them, but by the Revelation of Jeſus Chriſt*: W. Dewsberry thus, *The Word of the Lord to his Beloved City, through your Brother and Companion in the Tribulation and Kingdom of Patience in the Lord Jeſus Chriſt.*

Now what to ſay here in their Defence, when he lays nothing to their Charge, but what hath been generally expreſt, I know not; Certain it is, that *No Man knows the Father but the Son, and Him to whom the Son* REVEALS *him. The Inſpiration of the Almighty giveth Underſtanding*; *and, No Man can know the Things of God but by the Spirit of God.* Well may we conclude then, that *J. Faldo* knows God no better then I do *Terra Incognita*; for he denyes all Knowledge of him by any Internal Diſcoveries: What he knows, is by Man, and from Man.

What Offence, or Undervalue, I would fain know, can it be to the Scriptures, that Men ſhould know God that only Way, by which they teſtifie, God can be known of Men? Or, Why ſhould he be Angry at his Author, for Confeſſing to have known God that very Way, by which the Scriptures declare him only to be known? But indeed, it happens ill to the Prieſt, for all this is to prove too, *that We deny the Scriptures, though hereby we fulfil them.*

§. 3. For W. D's Words, *they are alſo firm*; for God promiſed the Repouring out of his Spirit, and the Repreaching of his Everlaſting Goſpel: And

ſince the Queſtion is not, whether we have it; but, *whether it be an Invalidating the Scriptures, for any, under the plentiful Pourings out of the Spirit, and Power of God, to ſay, This is the Word of the Lord*; I ſay, it is firm, that ſo Saying may therefore be in the Latter as well as Former Dayes allowable, and no Detraction at all from the Scriptures: And for the Concluſion of his *Epiſtle*, it is what every good Chriſtian Man can ſay. What Folly, what Impudence is it in *J. Faldo*, to make that an Equaling our Writings to Scripture, or Preferring them before it, which both his own *Tribe* (I am able to make appear) hath frequently us'd, though by Themſelves Irreproveably? And which indeed is the Condition of every good *Chriſtian-Man*, namely *to be a Brother, and Companion to the Children and Family of God, in the Tribulation and Kingdom of Patience in the Lord Jeſus.* Well! If this Man's manifeſt *Weakneſs* make not for our Cauſe, I ſhould very greatly ſtrange.

§. 4. And therefore ſays he, *Pennington prays ſeriouſly, My Upright Deſire to the Lord for you is —That he would ſtrip you of your Knowledg of the Scriptures, according to the Fleſh*; *By Fleſh*, ſays he, *their Senſe is, the Uſe of our Underſtandings* (though Sanctified) *as will appear in the* Key, *&c.*

But this Expreſſion ſerves for a *Notable Key* to open his Ignorance and Diſhoneſty. His *Ignorance* is evident in Reputing it a Slight of the *Scriptures*, to deſire that Men might be ſtript of their Fleſhly Knowledg of them. I do affirm it to be both Seaſonable and Serious; and did not *J. Faldo* ſtand upon a tottering Baſis, he would not ſo declaim againſt us for Undermining it. But let all behold his *Diſhoneſty*, to

ſay,

ſay, that we deſire *to be Stript of the Knowledge of the Scriptures after our Sanctified Underſtandings; making a Sanctified Underſtanding, and that Fleſh* which can never inherit the Kingdom of God, to wit, the *Carnal, Dead, Dark, Unregenerated Underſtanding* to be all one. O Diſingenuous Man! Art thou fit to be a *Goſpel Miniſter*, who haſt not learnt to do as thou wouldſt be done by? I leave it with the Conſcience of the *Reader*, how Juſtly or Unjuſtly thou haſt dealt with us in this Matter, and what all or any of it concerns the Scriptures; For if Men will not underſtand them as they are, is it the Fault of the Scriptures? No ſurely; ſhall then *Iſaac Pennington*'s Deſire, that their wrong Knowledg of thoſe weighty and Holy Writings, be interpreted a *Diſ-Reſpect to them*, and a preferring our own Writings before them, which ſo heartily ſeeks their Right Knowledge of them? If this be the Way to prove *Quakeriſm no Chriſtianity*, we need not much fear the Iſſue of his Attempt.

§. 5. But he proceeds to prove our Equaling of the Scriptures two Wayes. *Firſt*, from our pretending to *Infallibility*. *Secondly*, our Plea for the Neceſſity of *Inſpiration*. He quotes *G. Whitehead*'s Letter to him, *Whether Infallibility be attainable by any in theſe dayes? which we affirm, is to true Believers; which if thou denyſt, we queſtion thy Call.* Of *Inſpiration* he cites *J. Story*'s ſhort Diſcovery thus, *Therefore may I ſay, much more, it is not in the Power of that little Book, either to throw down Self-Will in any, in whom it is not yet ſubdued, or to exalt the Truth in general, becauſe it is only* Queries *gather'd by the Author* from the Letter *of the Scriptures* without, *and no Meſ-* pag. 41, 42.

ſage of Heavenly Propheſie, Doctrine or Exhortation received by the Author from the Lord through the Divine Inſpiration of his Light and Spirit within; Therefore I ſay, *It is a very Vain and Idolatrous Exhortation.* To all which ſober Matter I have no other Anſwer from him, then that the *Quakers* Writings are full to this Purpoſe. Indeed I am glad of it, or we had little Reaſon to Suffer what we do for our Deſcent from the Carnal Profeſſors of Religion in the World: But I have this to ſay to him; He that doth not Infallibly know what he knows of God or Religion, *knows nothing certainly, which concerns either.* Now if Men cannot attain to any ſuch Certainty, Farewell all Religion; *For, That a Man ſhould affirm, and not know whereof*; That he ſhould profeſs God and Religion, yet be uncertain of both: But that *J. Faldo* ſhould Preach of both, *and profeſs himſelf Errable in all ſuch Doctrine*; Who ought to believe him? Why ſpends he his Breath at a Venture? Rather let him Eat, Drink, for to Morrow he ſhall Dye; for Death is certain. This is your *Independent, Fallible, Errable, Uncertain* J. Faldo, *Preacher to a People at* Barnet, *and*, God knows, *a Lamentable one too.* What Reaſon have any to Believe him againſt Us, who is Uncertain of the Truth of what he ſays againſt us, by his own Principle?

§. 6. For *Inſpiration* the Scriptures are not more expreſs in any one thing. No man can know the things of God by the bare Spirit of a Man: But, the Spirit of a Man, or a Man diſtinctly conſidered from the Inſpiration of the Almighty, can read *Scripture*, and form *Queries*, and call them *Chriſtian* too; yet, *who will dare affirm this Man's Queries to be Chriſtian?*

Christian? Can they beat down *Self-Will*? They may talk of it, or exalt the *Living Truth*, that came not from it. This is the Scope of *J. Story*'s Answer to the Questioner; For, what is this but Stealing the *Prophets* and *Apostles* Words, when they are made Use of out of that *Sense* in which they were given forth, and to an other *End*, then that for which they were given forth, which proves to us, that the Sense, and not the Words, shows the End of their being so given forth. The *Scriptures* are a Sealed Book to all, but those who know them by the same Hand, which Originally gave them. So that however *Common* they may be in the World, they are *Strangers* to them that understand them not: And though *Old*, respecting the Time, when they were revealed to the Saints, yet *New* to every Age; so that we assert not a Revelation of New Things, but renewed Revelation of those Things God made former Ages Witnesses of: otherwise Men are no more benefited by them; And to be benefited, they must be made ours by the Spirit, which made them the Holy Ancients.

§. 7. In short, No Man can understand Spiritual Things, but the Spiritually Discerning; None can so be without the Inspiration of the Almighty, or Spirit of God. This is Scripture. Now the Author of those Queries, and *J. Faldo* also Denying Inspiration, *they consequently deny themselves to be Spiritually Discerning*; and for Men *not Spiritual*, to Judge of Religious and Spiritual Matters, much less to Write of them, and bid their Writings go, and *throw down Self-Will, and exalt the Truth*, is Vain and Idolatrous; For, the Scriptures themselves, consider'd meerly as such, are unable, much less Writings

founded on the Authority of *Self Will*; for it is the alone Priviledge of God's Power and Spirit, and no Writing whatever, distinct from it, can perform that Great and Mighty Work in Man.

§. 8. And, for *Equaling our Writings* with the *Scriptures*, because we assert *Inspiration*, and that what we have received, and do declare of the Things of God, is from the Revelation of his Spirit in our Hearts, it is a Foolish Inference; *Truth* was and is *Truth* all the World over, and there was and is but *One Way* to come to it in all Ages, I mean *Inspiration*. The Scriptures are True, and our *Writings* are True; but will it therefore follow, that we bring them upon a Vie? Is this your Disputant? But to determine this Case, He should first have prov'd if he could, what *Power* God gave to the Ancients, and what to Us. How much of his *Spirit* to those Ages, and what to This; or else he loseth himself. If he can Experimentally tell, what were their Discoveries and Experiences, and what are Ours, he would be a Proper Judge: But to think to run us down by Exalting them, or to lessen what we are, by Increasing their Praise, is an old *Artifice* of the Devil; and Sober Men will be more True to Themselves, and Just to the Matter, then so to censure us. *Cannot one Man be another Man's Brother, and not the Elder Brother?* Doth it follow, that because God has made what we know our own, by his Holy Inspirations and Operations, that therefore we put our selves *upon the Comparison with the Ancients?* If true *Christians* fill up, or add to Christ's Sufferings, yet behind, why should their *Writings be shuffled out of all Relation to the Scriptures*? There may be a Relation, *where there*

there is not an Equality, much less a Preference, and that we do assert against all Opposers.

§. 9. But now let us see what he says of our setting the Scriptures beneath our own Writings; and I will take his own Way to do it. Pag. 5.

The Characters *of the* Scriptures, *given by the* Quakers, *as says* J. Faldo.	Characters *of their own* Teachers Writings, *and* Sayings, *given by them.*
Feeding Death with Death. The Letter which Killeth. [Declar. from the Minist. of the Word, p. 7.]	*The Voice of the Son of God was utter'd forth by him, by which the Dead was rais'd* [F.H. Life of E.B. p.20.]
Seeking the Living among the Dead [J. Parn. Shield]	*His Words Ministred Grace to the Hearers* [Fox jun. Life E.B.] A Mistake, for he dy'd before E. B.

Reconciliation: Death is a State without the Living Experimental Knowledg of God, and his Work in the Heart; And that State will talk of the Fame of Wisdom, as saith the Scripture, and that from the Scripture, that is, from, or in the words of Scripture, being Ignorant of the true Sense of the Scripture, thinking there to have Life; which Literal Knowledg it feeds upon, and contents it self with, where Nations have lain Apostatized from the Life of God, and Power of Godliness. *The Letter Killeth*, that is, the Literal Knowledge (or rather their Imaginations from the Letter, not being Divinely Inspir'd, so as to understand it) by which Men buoy and lift up themselves as *Christians* in the World,

World, and yet are Strangers to the inward ſenſible Work of God: And it does *Kill* the Soul, with reſpect to that true Life the Spirit and Power of God begets in all right *Chriſtians*, through whom the Voice of the Son of God has, does, and will utter it ſelf to the Ends of the Earth, for the Raiſing the Dead in Treſpaſſes and Sins, as that *worthy Servant* of God did, which is now with his Lord. This diſreputes not the Scriptures, but thoſe who make a wrong Uſe of them; nor is there any Compariſon betwixt Reading what God's Spirit requires, & immediate Hearing his Voice, and being ſenſible of his preſent living Touches upon the Soul: Writings are but holy Things at ſecond hand; a Living Miniſtry is the very Life, Power and Spirit preſent, and more immediate. In ſhort, the Teſtimony of F. H. we prefer not before the Teſtimony *Luke* gives of holy *Stephen*. We prefer the Scriptures before all Writings, but before God's immediate Power we dare not do.

Paper, Ink, and Writing the ſame, pag. 7. | *A Shield of the Truth*, [Title J. P's Book.]

Reconcil. What's this to the purpoſe? We ſay that the *Scriptures*, or the Writings, not the Things written of (mark that) are Paper, Ink and Writing, which was ſpoken abſtractively, and upon a Compariſon of them with the Word of God (that was with God, and was, and is God over all, bleſſed for ever) Doth any Man think, that we believe greater things of *J. Parnel's* Book? By no means. He call'd not his Book, conſiſting of ſo much Writing, Ink, and Paper, a *Shield of Truth*; but that of which it treated, was the *Truth*, and with reſpect to the Controverſial part of it, as it was writ in Defence of the Truth, it might

might be tearm'd a *Shield*; in which ſenſe the *Scriptures* by him urged, have the upper-hand of his *Writing*, by whoſe greater Authority with Men, he abets and maintains the Doctrine contended for.

Shews you (I ſuppoſe the Light) *your own Faces, which the Scriptures cannot do* [Scorned Quak. accounts, p. 20.]

A Spiritual Glaſs opened [Smith's Cat. &c. & Morn. Watch.]

Reconcil. This can be no way hard to reconcile; For, when we ſay, the Scriptures cannot ſhow Men at all Times, and in all States, their Conditions, but the Secret In-ſhining Light of God alone, we are not ſo unworthy as to intend, that any Book of ours can; No, but with reſpect to that *Principle* which it directs to, and is able to tell a man All that ever he did, *The only Spiritual Glaſs*, and which the beſt of Writings fall ſhort of.

Precepts and Traditions of Men [Morn. Watch, p. 18.]

Truth's Principles [Title of *Crook*'s Book.]

Reconcil. It is deny'd that ever any ſuch Words were ever ſpoken, or written of the holy Scriptures, as *Precepts and Traditions of Men*; for they contain the holy Precepts and Traditions of the *Word of God*, who is God himſelf; it is baſe and unworthy, thus to mince and miſ-repreſent our Writings. For *Truth's Principles*, it ſignifies no more, then the Declaration of what we believe, as the very beginning of the Book expreſly proves.

That

That Light is in the Scriptures, prove that; or tell me what one Scripture hath Light in it [Lip of Truth, p. 7.]

Light risen out of Darkneſs. Title of Farnſworth's Book.

Reconcil. There is not Light in the Scriptures, that is, there is not Living, Spiritual, Eſſential Light in the Scriptures, or by way of Excellency; *but a deſcriptive and declarative Light they carry with them of the true Light*, the Author of thoſe excellent Things therein mention'd; In which Senſe alone do we underſtand *Richard Farnſworth*'s Title. God having cauſed his Light to ſpring out of Darkneſs, and he being then the Witneſs of it, teſtified to the Truth thereof, by a Declaration to the World of what he knew in the Matter. He did not ſay, That *Book* was that *Light*; for ſo it had never been before him that writ it, *and the Writings of it*; and what Caſualities the Book was, or is liable to, would fal upon the *Light*, though he bears Record to an *Everlaſting Spiritual Light*, that ſhines Within, *where his Book cannot be.* But rather, that he knew and witneſſed the *Viſitation of the Day-ſpring of God's Eternal Light of Life to the World*, he writ his *Book* to give *Notice thereof*, calling it by that *Name*, becauſe his *Subject* treated on, doth manifeſtly import ſo much; not that the *Book* was that Holy and Eternal *Light*.

§. 10. Let it ſuffice to all impartial People, that we only deſire to make a Difference betwixt the *Writings*, and the *Thing written of*; and to the Eternal Overthrow of our Adverſaries (not wholly without their own Help) ſince they think, the *Titles* we give our Books (very Glorious in themſelves)

moſt

moſt unworthy of them, but proper to the Scriptures, whom they ſay, we ſlight. Let it be conſider'd that not one of thoſe Books is deſtitute of Scripture; but is either generally in a Scripture Style, or particularly defended by plenty of expreſs Scriptures cited; *therefore of Neceſſity, they, the Scriptures, muſt alſo partake with them in Common of thoſe famous Titles*: And thus far have they the Preference, that they are quoted on purpoſe, to give the Truth we write of, greater Credit; what is that greater Credit, but to be exactly agreeable with themſelves; ſo that our Adverſaries Argument amounts to thus much; *They therefore prefer their own Writings before the Scriptures, becauſe they in all their Writings earneſtly endeavour by numerous Quotations to prove, what they write, to be according to the Scriptures.* Behold *Reader*, how at one Blow we fall! The whole Chapter of this *Fallible, Errable, Uncertain, Buſie Prieſt*, with reſpect to his Charge of our preferring our own Writings before the Scriptures.

§. 11. But there remain two Things to be conſidered before we cloſe this Chapter. *Firſt*, his untrue Inferences; *Secondly*, his baſe Compariſon of us with the *Papiſts*, with Deſign, to render us Odious to all that abominate their *Idolatry*. P. 53, 54.

Firſt, *That the Scriptures both are, and ever were Superfluous; for, the Light within (as they pretend) was alwayes fitted to Inſpire every Man and Woman in the ſame Manner, and to all Intents and Purpoſes, as they were inſpired, and written.*

Which, how juſt and true it is, we do reſerve the Examination of it to God's Witneſs in the Conſcience of the *Reader*. Only, this much I will ſay; that

that though all Ability was, and is in *Him*, whom we declare to be the Light of all Mankind, to Reveal the whole Mind of God, yet, in as much as very few in all Ages were ſo reſigned up to the Holy Conduct of it, as they ought to have been, the Lord hath put it into the Hearts of Many, to ſtir up the Negligent and Sloathful, by a Reminding them with that Counſel, in outward Writings or other Verbal Teſtimonies, which they had long ſlighted in themſelves, that it might Inſtrumentally work upon them unfeigned Repentance and Converſion to God. Therefore went God's Meſſengers forth, Line upon Line, and Precept upon Precept; here a little, and there a little; But this I affirm, and that in the Name of the Lord, againſt the uttermoſt Strength of this Buſie *Prieſt*, that, had thoſe *Prodigals* in all Ages lived up to that Meaſure of Divine Light (the Talent God gave to every Individual) there had not been any ſuch need for thoſe Meſſages: Wherefore the Occaſion of them was not for want of any ſufficient Gift from God, but becauſe of their own Rebellion. Nay, they were the *Teſtimonies of the very Light of Chriſt* (in the Prophets and Apoſtles, who were Heirs and Children of Light) which they gave forth at divers Times in their ſeveral Ages, as God pleaſed to move upon their Spirits with reſpect to Mankind; ſo that ſtill it was the Light within, which ſo reprov'd and exhorted. But, ſuppoſe that the World had not been ſo Rebellious, neither will it follow, but that a ſlow Improvement of the Heavenly Gift, might have occaſioned many Divine Exhortations; yea, the Exerciſes of Mens Spirits, as *David's* for Inſtance, in reference to the Spiritual Travel, might for the Benefit of others have been written.

Let

Let us ſuppoſe the higheſt State of Deliverance, and Praiſe, Men are capable of arriving at in this World; yet Epiſtles of divine Love, Experience, heavenly Praiſes, &c. might have been tranſmitted from Church to Church, as of the Flock and Family of God. Therefore I utterly deny, that the Perfection of the Light's Teachings makes the Scriptures ſuperfluous, much leſs the general beſt Attainments that have been, and now are in the World.

§. 12. But that any Man, ſo conceited of his Abilities, as *J. Faldo*, ſhould ſo baſely miſtake Reaſon, and abuſe his Reader, as to infer from the Ability of the Light in It ſelf, *whether obey'd, or not obey'd*, the Uſeleſneſs of the Scriptures, or Teſtimonies of holy Men to the World, is Ground for juſt Cenſure and ſevere Rebuke; for it were to ſay, that becauſe a Maſter is of himſelf able enough, therefore all Books are ſuperfluous. The Scripture don't argue the Inſufficiency of the Light, ſince ſo, the Inſtrument would riſe againſt its Principal; but the Inſufficiency of the Creature, in which condition Line upon Line, and Precept upon Precept may, by the Light within good Men, be given forth *to invite and encourage Man to yield Obedience to the Conviction of the Light within every ſuch Rebellious Perſon*; in which the Love of God is marvelouſly expreſſed, who by his holy Light within, and its Teſtimonies without, endeavours the Conviction and Reformation of the Children of Men.

§. 13. But hear him in his ſecond and laſt Inference; *upon the ſame Ground, the Tenets and Aſſertions*

of

of all the Heathens *are to be received as of equal Authority with the Scriptures; for they resulted from their Light Within, improved much more orderly and to Purpose then the* Quakers *do theirs. Yea, the bitter Scoffs of* Lucian, *and* Julian *the Apostate must be admitted into the same Orders, for if it be admitted, they did not Vilifie, and Scorn, and Deride the Scripture and* Christianity, *according to the Dictates of their Consciences; it cannot be denyed, that they therein acted from the Power within, which whether it were the Power of Darkness or not, the* Quakers *having no Rule to judge it by, but their own Sentiments, it is left by them undetermined; And I know not hardly any Worse they said of* Jesus *of* Nazareth, *the* Scripture, *and* Christianity, *then the* Quakers *have done under other Names.*

This Passage Impertinent enough to the purpose, and as Black as Hell it self in Malice against that despised Remnant of People Called *Quakers*, by God's Assistance, I will effectually answer, to the shame of this ungodly Slanderer.

The *Gentiles* Light was one in Nature with that, which the *Evangelist* saith, *inlightneth all Men* (a Text, whose Plainness & Expressness yields that Advantage to us, against the utmost Force of all our *Adversaries*, which they are Angry at, but can never Invalid) I say, one in Nature with that Divine Being; and as such, transcending all Writings whatever: yet that the *Gentiles* had that Light in a more excellent Degree, then that in which the *Prophets* and *Apostles* enjoyed it, whence came those excellent Writings, I utterly deny, and that in the Name of all true *Quakers*. I say again, that, though the least measure of Pure *Light it self*, is to be preferred before all the Writings in the World, *as meer Writings*; yet that it

it may not be comparable to that Degree and further Diſcovery of Light, which was witneſſed by thoſe who gave forth thoſe Writings, I grant: ſo that to bring the Sayings and the Aſſertions of the *Heathens* upon an Equality with the Writings of the holy *Prophets* and *Apoſtles*, we dare not aſſent to; but vehemently oppoſe any ſuch Inference made to be the Product of our Belief. For, though as I ſaid before, any meaſure of *Light it ſelf* is beyond the moſt excellent *meer Writings* of a far greater; yet the Writings or Sayings given forth by that leſſer Appearance, are not to be brought into Compariſon with thoſe of a greater Diſcovery, *no more then the Degrees of Diſcovery, or Manifeſtation of the Light it ſelf.* This the Apoſtle *Paul* practiſed; who, notwithſtanding that he rightly knew that Adminiſtration to ſupercede, and tranſcend what went before, ſtuck not to remind the *Heathens* of their own *Authors*, as *Aratus*, *Menander*, &c. *by an apt Application of them to his Purpoſe, in Defence of this Doctrine.* And if Thoſe who became a Law unto themſelves, Doing the things contained in the Law, were to be preferred before the Circumciſion, who kept not the Law, and that, who lived without Law outward —— yet according to Law inward, ſhould be judged by Law inward, which was ſubſtantially the ſame (as teſtifies the Apoſtle) with what was required by the Law outward; *Then their Law within Subſtantially conſider'd, did not fall ſhort of that Law without, nor they who kept it of the Circumciſion themſelves*; which moſt clearly overturns that Ignorant or Malicious Cavil, to wit, *that the* Quakers *have no Mean by which to judge of the Ground of Wrong and Right Actions*; For if the *Scriptures* be that only Judge, then there could have been

been no Knowledg of right or wrong Actions, Spirits or Powers, before they were given forth: which becauſe the *Patriarchs* and *Gentiles* had an evident Sight and true Sence of, by that Internal Law of Light in the Heart and Conſcience, without Scripture, it follows, that the *Quakers* owning the ſame Light, and that, in a more eminent Diſcovery, can not be guilty of ſuch an Ignorance.

§. 14. But a litle further to inſpect his Argument: If the having no Outward Rule was to be without all Rule, whereby to Try a Right from a Wrong Power; I would gladly know, how the *Prophets* themſelves were aſſured of the Truth of their Motions, being without any outward Touch-Stone; and by what means the *Apoſtles* knew, that the Spirit or Power which acted them to reject and decry the whole Service of the *Jews*, which God had ſo peculiarly Inſtituted (Circumciſion for Inſtance, that was given for a Sign FOREVER) was the right Spirit or Power? I ask, *Was it the Scripture without, or the Son of God, otherwiſe called the Light or Word of God revealed in them?* But I will yet proceed; Suppoſe any Man who is call'd an *Independent*, and owns the Scripture to be that which *J. Faldo* reputes them, ſhould pretend a *Viſion* of very ſtrange and unwonted Things, ſhould imitate a Trance, & perſonate ſome extraordinary Inſpired Perſon, by what place of Scripture would *J. Faldo* aſſure himſelf or others, of the Sincerity or Impoſture of ſuch a Perſon? his Rationals being otherwiſe Sound; his Life Sober, and his Pretences no way anti-Scriptural? *O Weak Man!* Is thy Religion without a ſecret *Light, Life, Power, Vertue, Sight or Reliſh* of the Root and Ground

of

of things; or rather doeſt thou conclude, that all Mankind, however Chriſtian, are left *Deſtitute of any Inward Power to Try or Diſcern Spirits*, becauſe it is thine own State of Darkneſs? I affirm to thee and all the World, that in this Caſe, no outward Mean whatſoever decides the Matter, or clears the Doubt; only the inviſible Light, Power or Spirit of God: Yea, and that in far leſs Caſes too. In which ſenſe chiefly, it is the Diſpenſation of the Goſpel, ſo call'd, and juſtly preferr'd before all other.

And this I leave with him; that nothing can judge of the Root and Ground of Evil, but the Root and Ground of Good. The Works of Evil, the Scriptures tell us, are abominable; But the Queſtion is, *How do I know, what they declare to be Evil, is ſo?* what works the Conviction in me? and where an Evil Spirit brings it ſelf not forth into thoſe Works, what ſhall diſcern him, except it be the Good Spirit? It is the Power of God within, that cruſheth the Power of the Devil within. The Scriptures without, Reprove his Works without; But ſince the things contained in the Scriptures were ſuch in themſelves, and true, and experienc'd before they were written: will it not follow, that the inward Power was both a ſufficient Judge, and their Author too; and conſequently Greater.

§. 15. But above all, the Impudence of his Wickedneſs; both to charge the Impiety of *Julian* and *Lucian* upon the Light within, by placing them in the ſame Order with the beſt of *Heathens*, and *Quakers*, walking up to the Light within; and to affirm, for all that the *Quakers* have to judge to the contrary, they acted by a Divine Power; *Ranking the* Quakers

kers *Faith in Christ, upon an Equality in Evil, with their horrid Blasphemies.* The Top of all Uncharitableness, & a very Lye; for this is to say, *That the best & worst of Heathens were all alike*: that they wanting Scriptures, could not rightly discern the Difference between the Bad and Good; that those who live up to that Light (as he cannot deny the *Quakers* to do in a great measure) are but in *Julian* the *Apostate*, and *scoffing Lucians* Ranck; In short, that the *Quakers* Believing *in one God; that he has Enlightned all Men; that he has Striven by his Light and Spirit in the Consciences of Men through all Ages, and by it, in the Hearts and Mouths of his Prophets; and above all, by that blessed Appearance of Christ Jesus, who Tabernacl'd among Men in that Body prepared for that purpose; who therein preach't the heavenly Kingdom within; worked Miracles; laid down his Life for the World; rose again, and ascended to the Father; leading Captivity captive, and gave Gifts for Men*; that who believes in him, and takes up his Cross, shall be his Disciple, and persevering, have Everlasting Life: That the *Quakers* Faith, (I say) in this Solemn & Conscientious Manner, upon which they place the Eternal Happiness of their Souls, should scarcely be a Jot better, then the APOSTACY OF *JULIAN*, AND THE IMPIETY OF *LUCIAN*; AND BUT ONLY SERVE, TO RENDER US AS GREAT DESPISERS AND CONTEMNERS OF CHRIST AND ALL HIS RELIGION, AS THEY WERE. O strange Comparison! Well, they tell us of a *Book* coming out of our Hard Sayings to our Opposers; But match this, impartial *Reader*! But however the Devil blinds and hardens this *J. Faldo*; sure I am, the

Devil

Devil himself knows better. What shall I say? Truly nothing more; but leave it with the Righteous God of Heaven and Earth, to plead our Cause in the Hearts of all People, and avenge himself upon his Adversaries, to whom Vengeance belongs.

§. 16. For his Comparison of us with the *Papists*, we little heed it. He tells the World, the *Papists* own Revelation (which he proves at large) and the *Quakers* hold Revelation also; Therefore the *Quakers are Papists*, or very near them, as his Story, indeed an arrant Lye (either in him or the *Papist*) will inform us; where he says, that a *Papist* P. 55. *upon being ask't, which of all Sects in England approach't them most?* replyed, the *Quakers*. How near we are to the *Papists*, in *Faith*, *Worship*, and *Discipline*. shall be left to them, that know, and have seen more then this conceited *Priest*. But, *Argumentum ad hominem*. Thus, The *Papists* own a *God*, a *Trinity of Persons* &c. and *J. Faldo* owns a *God*, and a *Trinity of Persons* also; therefore *J. Faldo is a Papist*, or very near a Kin to one. Would this be just? If not, neither is his Conclusion of Force against us. What is Truth, is not discommendable, where ever, and by [illegible] whom ever held. It is high Weakness to exclaim against true *Christians* for holding any Truth in common with the very *Turks*; and much more Condemnable to conclude them *Turks*. But we must be run down, if they can, and therefore no matter what *ugly Skin* they cast over us, *so the Dogs will but fasten*. The Lord God plead our Cause on Earth.

CHAP. V.

The Charge Stated, not Proved. The Scriptures *not the most Excellent nor only General Rule. God may speak by Instruments. The Instruments not the Rule, but that which useth them. That the* Scriptures *being Obligatory, does not conclude it the General Rule under the Gospel. The Disingenuity of our Adversary, in citing the Apostle's words, Reprehended. The Scriptures no Judge in that sense wherein they are not the General Rule. The Scriptures Confest to.*

§. 1. p. 65,66. HIs Fifth Chapter designs to Prove, *That we Deny the Scriptures to be a Rule of Faith, and Judge of Controversies*; And that he may sufficiently prejudice his *Reader* against us, and our most Holy Faith, He not only tells him, that to deny them to be the *Word of God*, is a good Reason, why he should conclude us to deny them to be a Rule (though at the same time, it manifestly shows, that we would acknowledge them to be such, were they the Word of God, and that therefore the Word of God is our Rule) but he suggests, that we believe a Conformity to their Guidance, *cannot render a prophane Man less prophane*: To prove this, he quotes *James Parnel*, thus, "And he also "that saith, The Letter is the Rule and Guide of "the People of God, is without, feeding upon the "Husks, and is ignorant of the true Light, which "was before the Letter was: *Shield of Truth*, p. 10. *William Smith* thus, "And if thou lookest upon "the

"the Scripture, to be for a Rule, and for Trying, "thou giveſt that unto them, which is due unto "Chriſt: for He is the Rule, and leads his People; "and he alone ſearches the Hearts, and tryes the "Reins, and not the Scripture. Again, *But if you will ſee a Mouth full of Blaſphemies againſt the Authority of the Scripture; read with Horror and Amazement, the following words:* "God is at Liberty to ſpeak to "his People by them, if he pleaſe, and where "they are given by Inſpiration, he doth ſo; but ſays "*J. Faldo, the Sting is behind, and in the Tayl of this* "*non-ſuch Sentence:* and ſo he is at liberty to ſpeak "by any other created thing, as to *Balaam* by his "*Aſs. Nayl. Light of Chriſt, &c. p.* 19.

In Anſwer to all which, he ſays juſt nothing; but thinks, it is enough to have cited theſe Paſſages and ſeems to triumph as reaſonably as the Man which dreamt he did eat, but awaket anhungry, delighted himſelf in his ſleeping Feaſt. Let us trie to rouſe him out of this Lethargy of Ignorance and Conceit.

§. 2. I ſhall freely confeſs, that for the ſame Reaſons, that we deny the Scriptures to be the Word of God, we cannot own them as the General Rule of Faith. But alſo, as we acknowledge them to be the Words of the holy, living and powerful Word of God; ſo that they expreſs and declare unto us many holy Rules for Godlineſs: and I declare in the Name of all the Right-born *Quakers* in the World, *that we utterly reject all ſuch, as Deny the Scriptures to be profitable for Reprehenſion, Inſtruction, Exhortation and Edification.* How vain then is this Man's

Man's Impeachment of us, as Persons void of all true Respect for them?

§. 3. In short; as the Scriptures are not the Word of God, *but a Declaration of the Word of God*; so the Scriptures are not the general Rule, *but a Declaration of the true general Rule*; which I prove thus.

That which alwayes was, and is a more general Rule then the Scriptures, must needs be, and is most properly THE *general Rule*, and not the Scriptures; but that was, and is the Light of God in the Hearts of Men; Consequently not the Scriptures, but the Light was, & is most properly *The general Rule*. The middle Proposition only to be excepted against is clear, in that before the Scriptures were writ, and since, where they have not been known, Men have been & are Convinc'd, Reprov'd, Inclined, Taught, Order'd and Rul-ed by the inward Appearance of God's Light in the Conscience. And among those who are called *Christians*, let them be just to God and their own Souls, and they *must confess, that there is something very near them, when the Scriptures are quite remote*, both from their Persons, and their Thoughts, which upon any Miscarriage is as a swift Witness, to smite: and upon the approach of Temptation is as quick to warn, and diswade the Mind from falling into the Foulness of it. Is not this then more Living, Immediate and General, that neither Sea nor Land, Day nor Night, nor any condition, *but a Seared Conscience*, can exempt People, or deliver them from the secret living and sensible Touches of this holy Witness, whether they be to Counsel, Justifie or Condemn? This searcheth the Heart, this tryeth the Reins;

Reins: of which *David* said, *It had made him Wiser then his Teachers*, who read and expounded the outward Law unto him.

§. 4. And indeed, it is unworthy of the Excellency of the Administration of Life it self, more glorious then that of Condemnation, the State of the Law, that an outward Book, though declaratory of never so much good, and not the Good it self should be the sole general Rule of such as are under it. What is it, but to subject the Spirituallity of the Gospel to the Letter of the Law? And thus much worse, that then it self they had either the daily Living Voice of God, or a Law engraven on Stone, whilst the Scriptures, which they call the present Gospel Rule, are but in Paper. But can any true Christian think, that God is so wanting to his Promise, who promised *to Write a Law in the Hearts of his People*, as to bound them by meer *Literal Prescripts*? No surely; but much rather, that the Law of the Spirit of Life in Christ Jesus, which he promised to write in the Hearts of Men and Women, should be the Rule of this Administration, *which is a Living Powerfull Rule*, present upon all Occasions, and in all straights, and ready to assist with Counsel, Wisdom, and Knowledge, all who act agreeably to the Mind of God, who will reward every Man according to his Works. So that *J. Parnel*, and *W. S.* their Expressions are clear'd. For *J. N's*, the last of the three, it was not written in Derision of Scripture, as is unworthily suggested; but to prove, that God is not limited to Instruments. God, whose holy Spirit is the living substantial Rule, may appear after divers Manners, either by bringing into the

the very Conſcience the Truth of ſome weighty Paſſage in the Scripture, or by a Miniſtry, or any other Way; yea, by *Balaams* Aſs to *Balaam*, and that without Blaſphemy or Prophaneneſs; For by whom, or what may not the Almighty direct the Sons of Men? ſtill it was not ſo mean a Creature as an Aſs (which God ſpoke by, to aggravate the Stupidity of *Balaam*, and greaten the Miracle) No; Nor the Apoſtles themſelves, much leſs their Writings; but the Word of the Lord, that *was as a Fire to the Workers of Iniquity, and Sanctification, and Reconciliation to them that believe it.* That was the *True Rule*; wherefore ſaid the Prophet, Hear the Word of the Lord. What Word? that, *nigh in the Heart, which* Moſes *and* Paul *preach'd.* Still the outward Inſtrument is not the Rule; the *Prophet* is not the Rule, the *Apoſtle* is not the Rule, much leſs are their Writings, being they are but all external Inſtruments: And this I will abide by againſt all the Inſults of our Enemies by God's Aſſiſtance, that both they are but ſuch Inſtruments; and that ſuch Inſtruments are not the Goſpel-Rule, but *that Light, Life, Power or Spirit, which uſeth them*: and who attributes that Honour to the Inſtrument, which is due to the chief Mover in it, or by it, commits down-right Idolatry; Therefore what is flung upon the *Quakers* by their *Adverſaries,* is more juſtly chargeable upon their *Adverſaries.* But we cannot help it, if that People will not work through the Outward to the Inward; the Writings or Perſons, to the *Light, Life* and *Power* that employ them for any Uſe or Service in the World! Nor ſhall we ever be condemned of God, that we therefore decline to attribute thoſe Titles to the Scriptures (otherwiſe worthy

worthy above all Books) which are only due to that which gave them forth; especially, since what we believe in the Matter, is with an holy Fear and Reverence towards our God, and Good-Will towards all Men.

§. 5. But he Objects, (1) *That what is therein affirmed by the Lord, we ought to believe*; proved from Christ's Words, *O Fools, and slow of Heart, to believe all that the Prophets have spoken!* Luk. 24, 25. (2) *That what is thereby commanded (not being repeal'd by the coming of Christ) it is our Duty to obey*, Deut. 5. 34. (3) *That the holy Scriptures do in their kind determine or discover to us, whether we believe and walk, or practice aright or not*, proved hence; *All Scripture is given by Inspiration of God, and is profitable for Doctrine, for Reproof, for Correction, for Instruction in Righteousness, that the Man of God may be Perfect, throughly furnished unto all good Works*; and herein [all things which are written in the Law and the Prophets] *do I exercise my self to have a Conscience void of Offence.* 2 *Tim.* 3. 16. 17. *Acts* 24. 16. p. 68, 59, 70, 71.

To all which I say, we do with him acknowledge, that, whatever the Lord hath by his *Prophets* and *Apostles*, who writ the Scripture, *affirmed*, and *required* (taking in his Exception about *Christ's Coming*) it is our Duty both to Believe and Obey; so that there is no Difficulty in that Matter. For the last Passage, there is some sober Scruple in our Minds about it; For there are manifest Contests in the World, both about *Faith* and *Practice*. They result not from the *Scriptures* I grant: but that they proceed from Mens wrong Apprehensions of *Scripture* in a great Measure, that I affirm; and I know no Man so stupid, as

as to deny. Now, I would fain know, which way those wrong Apprehensions are to be rectified: He says, by *Scripture:* I say, Not; for the *Key* is wanting. What is that *Key* may some say? *The Spirit of Truth, who gave them forth*: Who can explain any Man's Mind so well as Himself, in a Matter, wherein he is not rightly understood; or it is hard to understand Him? And if none but what is indued with Reason, is capable of understanding a Rational Proposition; Neither can any Man whatever understand spiritual Propositions, or Propositions about spiritual Matters in the *Scriptures*, *but by the Illumination of the Holy Spirit in some Degree or other.* This is so clear, that the Sun is not more obvious at Noon-day in a clear Sky, then this must be to all Discerning Minds; so that the Scriptures, though professedly own'd by us to be Instrumental to the Knowledge of that Doctrine of Reproof and Instruction in Righteousness (weightily mention'd by the Apostle *Paul* (for certainly they do declare to us very Excellent Precepts and Rules) yet, they are so far from being THE General and Absolute Rule, that the very *Light or Spirit of Christ is, and ought to be our Rule, how far, which Way, and to what End we are to believe and practise them.* And I cannot forbear at this time (though I have often done so) to shew the horrible perversion of Scripture, this Man is guilty of in the last of these two Scriptures, by him quoted for Proof of the Third Head. The Apostle in his Defence against the Publick *Orator* of the *Jews*, tells the *Governour* then present, among other Passages, that though he was no Disturber, as accused; yet, said he, I confess, *that after the Way which they call* Heresie, *do I Worship the God of my Fathers, Believing all things*

which

which are written in the Law and the Prophets, and have Hope towards God, which they themselves also allow, that there shall be a Resurrection of the Dead, both of the Just and the Unjust.

§. 6. Now brings in *J. Faldo* these words [*all things which are written in the Law and the Prophets*] do I exercise my self to have a Conscience void of Offence towards God and toward Men. I do say, this is a perversion of Scripture; for he hath *First* left out that which is more applicable to the Words, and put that only in, which is least so: and *Next*, he has done it in the same *Character*, by which common Readers may be mistakenly strengthned against us; this is plain: And for the former, I affirm, that it could not be so proper in the Apostle to say, he *was exercised in his Belief of the Law and the Prophets*, as in that Way of Worship, *they call'd Heresie*, and *his Hope of a Resurrection*; both left out by our *Adversary*. Nor is such a Use of his words sutable to the Condition *Paul* was in: For he having out-stript both the Law and Prophets, and *being brought to a Brighter Day, and more Excellent Dispensation*, he cannot be so rightly said to have been exercised in that he had left behind him, *as in the Work of his own Day, which fulfill'd and swallow'd up the other Dispensations*, as but Fore-runners of it; which was that spiritual Worship Christ set up, and he worshipp'd the God of his Fathers in, and endeavour'd to gather others to, though they reputed it *Heresie*, and that Hope of the Resurrection of both Just and Unjust, which they themselves pretended to own. What then could be *Paul's* Meaning in that Confession to the *Law* and *Prophets*? I Answer, what is

ours

ours to the World, before whom we ſtand charg'd by the *Profeſſors*, *Tertullus*, *& Faldo* at this Day; namely, that though he preach'd a further Glory, and they therefore accuſed him of Undervaluing the Law and the Prophets, becoming an Heretick, Seducer, and what not; as this Man doth us: he then (as we now) *made his Defence, confeſt to the Law and the Prophets, yet teſtified to a more Spiritual Worſhip, but unto which they propheticallly* tended. Whence we obſerve (1) The greateſt Enemies to the Spirituallity of that Evangelical Diſpenſation, *were the greateſt Profeſſors of a Literal Religion, the only ſeeming Admirers of the Scriptures, and earneſt Contenders for the Faith and Religion once delivered to the Fathers*, at leaſt as they pretended. (2) That they were wont to account ſuch as were eminent Promotors of the Goſpel, *Contemners, at leaſt Slighters of the Law and the Prophets.* What need I ſay any more; Behold a Parallel, as plain as Light it ſelf; *The Literal* Jews *then*, *the Literal* Chriſtians *now*; *the Spiritual* Jews *then*, *the Spiritual* Chriſtians *now.*

Pag. 71. §. 7. But one Paſſage more. *The Holy Scriptures determine according to their kind, or as much as a* WRITING *can do, whether we believe or practiſe aright or not*; For, ſayes he, *Thoſe who come under the Executative Determination of Laws, do find, that Proceſs in Writing doth not looſe its Force for the Decrees and Sentences being put into that Form.*

To his Aſſertion, and the Inſtance he brings to prove it, I will return this Anſwer.

To ſay the Scriptures determine as far as a WRITING CAN, does our *Adverſaries* buſineſs, I mean, for us: ſince it manifeſtly implies, *that*

that it is not so determinative of all Cases, as some thing else may be, which is a more Living, Immediate and Infallible Judge then a WRITING is or can be; and we will grant, that the Scriptures do determine, as much as any Writing in the World can do, unless God would please immediately and more full to Reveal something, less clearly laid down in the Scriptures, *and then should require that Revelation to be Written*, for Men must have a care of limiting, either his Power or Will. If *J. Faldo* had at the beginning of his Opposition to the *Quakers* Belief in the Scriptures, well consider'd this, I am of opinion, that either he would have never given himself, and us the trouble of so much needless Discours, or have been so Careful of his Cause, as never to have wounded it with this fatal Blow, *that the Scriptures can determin as far as a Writing will go*: Nothing to the Question at all, which lyes here; *Whether any the best Writing, or the Spirit of Truth, that gave it forth, is Judge*; and as far from his purpose, as quite loosing of his Cause amounts to. Again,

§. 8. His Instance about the Law is lame, for the good Laws of any Land are but *Reason Written*, or rather declared by writing, which is oblieging against the Corruption of a *Judge*, but not the Reason of the Judge. Neither is the *Law* the *Judge*, but there is a Judge, who interprets and speaks from the fresh Discoveries of his own Reason, the Meaning and Intendment of those written Laws. If the Laws be Sufficient without a Judge, why is there a Judge? If then they are *Dark*, *Obscure*, and *Doubtful* in many Cases, so as to need a Judge and Interpreter, which I call *Living and Immediate Reason*;

sons; then since the Scriptures are Writings, in which are many Things very Difficult to be understood; it follows, *that there must be an immediate Living Judge*: which must be therefore the Spirit of Truth that gave them forth; because, *none Knows the things of God save the Spirit of God*; and that those who are the Makers of Laws, are the only Persons, who are fit to judge and determine in Case of Difficulty, by a declaration of their Mind or Intention in any such obscure Passage. So that if *J. Faldo* should write a Thousand Years against the *Quakers*, he would never be able to weather this one Passage, in which *he has most evidently subjected the Scriptures to a more Living, Spiritual, and Immediate Judge, then any meer Writing possibly can be*, which he makes them but to be.

§. 9. In short, either the Scriptures are not obscure (a thing we daily see) or if so, yet sufficient, which is impossible, or they must have a Judge, which is most true and necessary; and what Judge, but the Spirit of Truth, which leads into all Truth? And so far are Decrees from determining, because written, that they are therefore determinative of Controversie, because of that Conviction, the Power from whence they came, works upon the Conscience. So that, though what is true in it self, is not the less so, because written; yet is not the Writing (subject to an hundred Casualities) nor Matter therein declared, as there, eminently the *Rule*, much less the *Judge*, after our Adversaries Notion of a *Judge*; But that Living, Powerful Spirit, which gave it forth, and who are made spiritual Men by it: For the spiritual Man judges all things. Such Writings may be declaratory of the Mind and Determination of

of the Living *Rule* or *Judge*, I grant; but also I utterly deny, that the Writings themselves are that Rule, how People are to believe them; and a Judge, how to determine of the Difficulties and Obscurities within themselves. A meer Begging of the Question, and a thing altogether absurd.

We cannot end this Chapter without an Acknowledgment of the Goodness of God; in Opening things so clearly to the making known his Divine Light and Truth, and manifestly Discovering the great Darkness and Blindness of its Opposers.

CHAP. VI.

We deny the Charge. *His Proof,* no Proof; *but against himself. We Own, Believe, and desire to Obey the* Scriptures; *they afford Comfort, and are as* Lights *in the World, but not that* True Light. *The Light and Spirit Superior to them.*

§. 1. THe next Charge he brings against us, is a Consequence of his already mistaken Judgment, and untrue Assertions concerning us; viz. *That we take People off from Reading the Scriptures, and Looking into them for Instruction and Comfort*; p. 78. to prove which, as he thinks (for none else can, that is not either as deeply Ignorant of us, or as Malicious against us, as *J. Faldo* shows himself in almost every particular) he brings out *W. Smith*, speaking thus in his Catech. pag. 95. "And this is the Meaning of "our Doctrine, to bring People to the Everlasting "Word

"Word of God in themſelves. O Ungodly Man! What Evil Spirit hath poſſeſt *J. Faldo* into this wretched and impious Conſequence? Certainly, he is groſly blind, or he has ſinned againſt the Light of his own Conſcience, if he hath Conſcience enough to think it a Sin, which I profeſs, I doubt, when the *Malignity, Frothineſs, Envy, and Impious Unjuſtice of the Man are ſet before me.* For (1) let any tell me, if it be a Sin, to bring People to the everlaſting Word of God in themſelves; though he *Dirts* us not a little for ſo doing. (2) If we do hereby take Men off from reading and looking into the Scriptures. I do affirm againſt this Ungodly Prieſt, and that by Authority from God, the Scriptures, Reaſon, and the firſt Reformers too, that no Man on Earth can underſtand them, but by being firſt brought to the Everlaſting Word of God nigh in the Heart, by which the Lord ſpeaks forth his Will to the Creature: and the Scriptures themſelves direct to this, and never ſaid that of themſelves, ſome *over-doing Prieſts* aſſert concerning them; whoſe whole End is this, that by Exalting the Letter, and Excluding the Spirit, they may lock up all Knowledge in their own *Arcanum*, and plead the Impoſſibility of Knowing the things of God any other way then by their literal Miniſtration; for ſhould Men be but turned to the Certain Witneſs of God in their own Conſciences, there placed of the Lord, their whole *Trade*, *Power*, and *Reputation* would fall, and their Deceits be made manifeſt in the View of the World; which God, the Righteous Judge of Heaven and Earth is now accompliſhing.

See *Calv. Inſt. Eraſ. in Nov. Teſt. 1 Cor. 2. 2 Pet. 1. 19. Bez. ibid.*

Becauſe

§. 2. But he says that *J. Parnel censures such that draw Peoples Minds from the Light within to the Light without, putting the Letter for the Light*, &c. Shield of Tr. pag. 10. And what then? Because we say, that he who inlightens all Men, *God*, that is the Sun, and Fountain of all Divine Light, and in whom there is no Darkness at all, is greater then the Scriptures; therefore will it follow, that we take People off from Reading or Looking into them. Behold your *Priest*, you that hear him! *Is this Man to be accounted of, as a Minister of the Gospel, that thus unrighteously deals with us?* But God will recompense upon his Head in the Day of his terrible Vengeance for all his Hard and Ungodly Sayings against us. p. 79.

We do say, and that rightly, *Whoever puts the Letter in Opposition to, or above the Spirit, is an Idolater*; For there can be no Comparison rightly made between them; the Heavens don't excell the Earth more, then the Spirit does the Letter, and the Power the Form: But if we do not therefore deny the *Form of Godliness*, because we prefer, and press more earnestly *the Power*; neither do we exclude the Scriptures, because we prefer and press the Everlasting *Word of God nigh in the Heart*: And this I will tell him, that, to busie the Minds of Men with the Depth of those Truths the Scriptures declare of by reading, and exercising their Minds, in Meditating thereon, before they have been turned unto the Measure of the Light or Grace of God in the Heart, to believe and obey that in its secret Discoveries, Reproofs and Strivings, *is, to set Men about Images, to conceive a God, a Christ, a Salvation, a Damnation,*

an Heaven, an Hell; by which the Inward Work of God is overlook't, and they become Rich in Notion, whilſt moſt barren in Obedience, and of all People that live upon the Earth, *the Greateſt Idolaters*; becauſe they bow down to their own *Imaginations*, *for real Truths*: And this is the State of every Oppoſer to the Sacred Light within, how full ſoever of the meer Literal Knowledg of the very Scriptures themſelves: for indeed, who knows the new Birth, though the Scriptures declare of it, but who really experience it?

pag 80. §. 3. But *J. Story*, he thinks, has Contributed much to prove his Aſſertion in this Paſſage: "And although the holy Scripture without, and the Saints Practices are *as Lights* in the "World; yet, far be it from all true Chriſtian Men, "ſo to Idolize them, *as to ſet them in Eſteem above* "*the Light, which is ſufficient to guide*; or to eſteem "them Equal with the Light and Spirit of God within. *J. S.* Short Diſcourſe: Pag. 2. To this he objects, that J. S. *confeſſes them to be as Lights but not a Light, and that our Commendations of that Idol the Light within, are ſuch, that if they were true, he were a ſtark Fool, that would direct his Eyes to the Scripture.*

But here the *Prieſt* fail's egregiouſly. For if the Scriptures are as Lights, I cannot ſee how they ſhould be denyed to be as in the Nature of a Light; unleſs to acknowledge their Teſtimonies to be as *Lights*, be to deny them to have *any Light* at all. Is this the great *Originalian*, *Linguiſt*, *Critick*, *Philoſopher*, and what elſe his own conceit will have him? What is it but to ſay, that ſix burning *Candles* are ſix *Lights*?

Lights? but not that they give a Light, either joyntly or ſeparately; But 'tis below us to purſue every Advantage his Ignorance gives us: I find him more in Words then Matter, a great deal, and I ſuppoſe, more are of that Mind, or elſe what means his great Pains to be made waſte paper of already? *Quakeriſm no Chriſtianity*, has exchang'd the Book-Sellers Stalls for the Tobacco Shops. Poor Man! perhaps he will write another Book, to complain of the Deadneſs of Profeſſors Hearts, that they make ſo ill Uſe of the Labours of painful Miniſters. I am confident, nothing but his Fear of looſing by it could divert him from ſuch a *Lamentation.*

But to his Reflection upon the *Light, as our Idol; and their Folly, who attend upon the Scriptures, when they have ſo excellent a Light in their own Boſomes*; the Subſtance of the reſt of the Chapter, I thus return. God is that Light which hath enlightned Mankind, and to have the higheſt Reverence for him, and believe in him can be therefore no Idolatry: And for the Scripture all grant, that there is a State above them; For I hope, the Man does not think, that People ſhall have Bibles in Heaven, and the more any approach to the heavenly Life, and Glory, the leſs need there will be, and yet not the leſs value of them. But this we alſo ſay, that they are profitable for Inſtruction and Comfort in this World: And God hath ſpoke, does, and yet will by the Scriptures ſpeak to the Conſciences of Men; For, being given forth by the Spirit of God, they do declare that *Reproof*, *Exhortation* and thoſe *Promiſes*, which being felt in ſome Sence of the ſame Divine Light, *do adminiſter Knowledge and Refreſhment.* But we do alſo and again declare it as our Faith, *that*

the Pouring out of the Spirit, is a Goſpel Privilege, yea, the very proper and peculiar Promiſe and Bleſſing of the Father in that State; and that, as the Spirit is ſuperior to the Letter, ſo we earneſtly contend, not againſt the Scripture, but for that *Living Experimental Knowledge* of them, which all witneſs, who are truly taught and led by the Spirit, and *which can't be obtained by any meer Writings whatſoever.* Nor does it follow, that becauſe God has given a ſufficient Light, therefore all other Means ſhould be ſuperfluous. Certain I am, this Argument is fitter for *Bedlam* then one who more then once Vaunts himſelf to be a *Critick* (indeed a Quibler) For what is it but to ſay, that though every Man has Reaſon enough in him to know, that Intemperance is below a very Brute, yet becauſe he is Intemperate, his Reaſon is not ſufficient to inform him better; Or, if it be ſufficient, he ought to deſpiſe anothers Admonitions however ſeaſonable, his Reaſon being enough to his Information: Was *Nathan* of no uſe to *David*, who had ſo ſecret, and ſufficient a Teacher? And here I do obſerve that all our *Oppoſers* ſplit themſelves, and will forever, unleſs better inform'd; *They ignorantly or baſely inſer a Fallibility or Inſufficiency to be in the Light, from the Fallibility and Rebellion of thoſe Perſons, whom we ſay, are lightned by it*: And on the Contrary hand, *that all ſhould be neceſſarily Infallible, who are Inlightned, by an Infallible Light*, not conſidering, that neither is the Grace of God *Inſufficient to Save, becauſe Men refuſe to be Saved by it*, *nor, though it be ſufficient*, and Infallible in it ſelf, *that therefore all thoſe to whom it is tender'd are ſav'd*; or therefore *are Infallible, without any Conſideration had to their Obedience.* How Falſe? How

p. 81.

How Injurious? How (almoſt) Unpardonable is this *Prieſt* then? Who ſeems to charge us with believing, *that all Power in Heaven and in Earth is in every Particular Man*, becauſe, ſayes he *this Light in every one is God, Chriſt, Spirit &c.* p. 81. For, though we confeſs, that as to every individual Perſon, all the Power, which is requir'd to redeem that Soul from the Pollutions of the World, unto the pure and undefiled Religion, is in that *Divine Principle*, which, with reſpect to the great Darkneſs of the World, is very aptly denominated Light, yet that therefore the whole Light and Power of it ſhould be comprehended by, or contained in every Individual Soul, I utterly Renounce as no Conſequence of our Doctrine; For that were to ſay; *in every Room where the Sun ſhines, there is a diſtinct Sun.* Theſe are but ſome of the Prieſts old *Bulbeggars* to ſcare the Simple, and they will at laſt do as much for their Inventors. It ſhall ſuffice us (1) that, though the Light ſhines not alike into all habitable Places, yet the ſame Light, by Nature, ſhines into all ſuch Places. For illuſtration only; If a Man has ſix Rooms expos'd to the Sun, there may be more Light in ſome one then another, yet not therefore another Sun or Light. (2) If People refuſe to ſee by it, it implies no Deficiency in the Light, but argues manifeſt Rebellion in the Party. (3) That, whatever Means it may pleaſe God, to uſe to ſtir up Men to obſerve & obey the Light they withſtand, they ought not to be thought ſuperfluous, or the Light therefore Inſufficient. (4) That all ſuch Means as can be effectual, proceed from that Divine Principle in *others*, and with Deſign of turning the *Rebellious* to the Grace which they reſiſt in themſelves. So,

notwithstanding the *Quakers* do own and assert the Spirit to be Superiour to the Scriptures, especially in this Administration; yet, they do not deny the Scripture all Service or Benefit, by no means, but believe, it ought to be Read, Believ'd, Honour'd and Obey'd, as that, by which God has, doth, and may yet reach to the Hearts and Consciences of People. And to the Righteous Lord God of Heaven and Earth do we make our Appeal in this Matter (against the Unrighteous Dealing of this traducing *Priest*) who is the Searcher of the Hearts of all Men.

CHAP. VII.

Commands *upon Conviction to be obey'd. All* General *Commands Obligatory*; Particular *not, but upon particular Commission. Our* Adversaries *Disingenuity. The* Scriptures *a Means, by which God may be known; but* not the Principle.

§. 1. THough indeed we need not concern our selves any further in this Subject, after the Disproof of his Premisses; namely, that because the *Quakers Deny the Scriptures to be the Word of God, therefore they deny them to all Intents and Purposes*, much less, that we should esteem our selves oblieged to consider, what remains after such plentiful Confutation, being but Consequences of the *Priests* drawing from his own False Assertions already enervated; or a mistaken Understanding of ours, plainly discover'd, and which indeed seems both to resemble

reſemble, and follow the old way of *two and twenty-ethly Beloved*, to ſpin out the Hour-Glaſs, I mean, ſaying over the ſame things in other words; yet, that we may remove all Ground of Scruple, I will lay down the ſeveral Charges of the remaining Chapters, concerning the Scriptures, and the beſt Proofs he brings for them, and briefly examine both.

§ 2. *The* Quakers *affirm, the Doctrines, Commands, Promiſes, holy Examples expreſſed in the Scriptures, as ſuch, not at all to be binding to us. This*, ſayes he, *is a Denying of the Scriptures, and the Authority of the God of the Scriptures.* For Proof of this, he brings out E. *Burroughs*, Speaking thus, "That "is no Command of God to me, what he Com- "manded to another; neither did any of the "Saints which we read of in the Scripture, act "by that Command, which was to another, not "having the Command to themſelves; I challenge "to find an Example to it. pag. 87.

To this I anſwer briefly, and plainly. *Edward Burroughs's* Expreſſion may be taken two wayes, and both ſate enough to the Honour and Credit of the Scriptures, though not to the Charity or Honeſty of *J. Faldo.* No Command in the Scripture is any further oblieging upon any Man, then as he finds a Conviction upon his Conſcience; otherwiſe Men ſhould be engaged without, if not againſt Conviction; a Thing Unreaſonable in a Man. Therefore the *Apoſtle*, when he wrote to the Churches, exhorted them, Not to do thoſe things whereof they were aſhamed, to ſhun what was manifeſted to be Evil; and affirms, *That whatever might be known of God was manifeſted Within; for God had ſhown it unto them.* So, that

that Conviction can only obliege to Obedience; and since what works that Conviction, *is the Manifesting Light, Universal Grace, or Quickning Spirit in the Heart of Mankind*, it follows, that *the principal Ground for our Faith in the Scriptures, and Reason of our Obedience to the Holy Precepts therein contained, is the Manifestation, Conviction and Secret Drawings* of *the Light, or Spirit of God in the Conscience*: And thus *E. B*'s Words are Sound and Scriptural; for the Scriptures are chiefly believed to be true upon Conviction, therefore every Practice therein: and when any Man is convinced, that what was Commanded another, is required of him, then, and not till then, he is rightly authoriz'd to perform it. Again,

§ 3. Such Commands are either relating to *Ordinary* or *Extraordinary Cases*: By *Ordinary Cases*, I mean, such as chiefly concern *Faith* and *Holy Life*, which are General, Permanent, and Indispensible; and then I deny his Consequence. By *Extraordinary Cases*, I understand, Moses's *going to* Pharaoh; *the Prophets several Manner of Appearance to the Kings, Priests and People of* Israel, *with other Temporary Commands relating to Outward Services, &c.* And so we do say, that what is Commanded one Man, *is not binding, as such, upon another*; But when the Lord shall say, *If thou Sinnest thou shalt Dye*; *If thou keepest my Commands, thou shalt Live*; *Be ye Holy, for I the Lord your God am Holy*: Also in case of *Example*, as the *Priest* cites. *Whose Faith follow, consider the End of their Conversation. Leaving us an Example, that we should follow his Steps. For your selves know you not, how you ought to follow us. For after this manner in the old time*

1 Pet. 2. 21. Heb. 13. 7. 2 Thes. 3.

time the Holy Women also, who trusted in God, adorn'd themselves. I say, these Precepts and Examples are obliging upon all; Why? because they more or less meet with a Conviction in the Consciences of all: For I am perswaded, none that has a reasonable Soul, who has not out-lived their Day, and on whom the Night is not come, among the *Indians* themselves, but would readily say, These are true and weighty Sayings; *for Faith in God, and an Holy Self-denying Life, are necessary, both to Temporal and Eternal Happiness.* Thus then are we clear from his Ungodly Consequence, indeed Aspersion, to wit, *That the* Quakers *affirm the Doctrines, Commands, Promises, Holy Examples expressed in Scripture, as such, not to be binding.* But let's hear another of his Consequences, by way of Charge, and see, if he will acquit himself better then before. 1 Pet. 3. 5.

§. 4. *The* (Quakers) *deny the Scriptures to be any Means by which we may come to know God, Christ, and Our selves.* To prove this, he quotes *W. Smith's Primmer*, p. 2. p. 96, 97.

"*Q.* Is there not another Way, by which we "may come to know God?

"*Answ.* Nay Child, there is not another Way, "*for Christ is the Way.* To which he replies,

Christ saith, I am the Way, no Man can come to the Father, but by me; *but he doth not say, that there is no Coming to the Knowledge of God but by Christ; For, some Knowledge of God may be attained, not only without Christ, as the Means, but without the Scriptures also;* Quoting that Passage in the first of the *Romans*: *For the Invisible Things of him are clearly seen, being understood by the things that are made, &c.*

To

To all which I ſay, (1.) That greater Untruth Irreverence, and Impertinency could not well have been expreſt, then in his ſaying, *That no Man can come to the Father, but by Chriſt; and no Man can come to the Knowledge of God, but by Chriſt, are two different things:* For it manifeſtly implies, that Men may know God without Chriſt, either inwardly or outwardly, (*though no other Name be given*) *and that to know the Father, was to know ſome other kind of Being, then to know God:* Or, that when they did know the one, *they did not know the other.* (2.) That it was never denyed by any *Quaker*, that God might, and ſometimes does reach into the very Heart and Conſcience by the Scriptures: Shall I allow, that a Man may be convinced of his Evil by reading one of our Books; and ſhall I deny it to be as poſſible for any to be convinced by reading ſome Paſſages in the Holy Scriptures? God forbid. Neither did *William Smith* ever mean, that Chriſt was ſo the only Way to the Father, as thereby to exclude all Inſtruments; *for then he had both cut off all Benefit that could accrue to People by his Books, and alſo from that Miniſtry God had given him to profit others with,* which was far from his Thoughts, we may be ſure. So that the great Wickedneſs of this *Prieſt* is herein manifeſt, without further Coſt to know him; for he argues from our denying that there is any other Way to the Father, but Chriſt, *to our excluding the Scriptures, and conſequently our own Books, and Miniſtry with them, from being any way Inſtrumental of Good.* *Reader*, what can be ſaid to ſuch a Man; but that he is either Ignorance or Malice it Self? I wiſh it were the former, but his Book makes me fear the latter.

§. 5. In

§. 5. In ſhort, through all Inſtruments, *He*, who in time, and with reſpect to that Manifeſtation, was call'd *Chriſt*, was, is, and ever will be the *alone Way* to the Father: And though he may diſcover himſelf by divers Inſtruments, yet it is but in order to incline Man *to his Holy Voice in Man*; Some they hear and obey and live; Others they reſiſt the Grace, grieve the Spirit, turn from the Way of the Light, and are in a State of Death.

God hath been frequently pleaſed to move in the Hearts of the Obedient to viſit the Rebellious, that the Inward Strivings of the Holy Spirit might be the more Efficacious by its Strivings through ſome Outward Inſtruments; but ſtill it is the ſame Light, Grace or Spirit of God: Nor is the Light within any whit the more Inſufficient to reclaim the Rebellious, if minded; for it is the ſame Light with that, which moves in the Hearts of the Obedient to bear Record for God againſt their Ungodly Deeds. Only Mens Minds being far ſtrayed from that Holy Light, or Word in the Heart, and gone abroad into the wide World of Luſts and Vanities, it hath pleaſed God to viſit Mankind ſo degenerated, by thoſe who have been Obedient Children, to the End they might be the more eaſily gained to a Subjection unto the Holy Light in themſelves: ſo that all Conviction and Converſion, are to be aſcribed to the Light, Grace, and Spirit of God, whether immediately in the Creature, or mediately by any Inſtrument. Only take this by the way, that whatſoever is Efficacious mediately, is not to be underſtood ſimply of another Man's Meaſure of Light or Grace, but in Conjunction with what God hath given, and may be at work in the Party convicted and converting;

ing; for every Mediate Conviction gives and Addition of Life, and Strength to the Immediate Conviction that is wrought by the Operation of that ſo long neglected Meaſure of Light, Grace, or Truth in the particular Conſcience: We appeal then to every Impartial Perſon that reads us; if we own not the Scriptures in that very Senſe he would have People believe, that we deny them, to wit, *That God may and doth ſpeak to People through the Writings of the Holy Prophets and Apoſtles, which are commonly call'd Scriptures; and conſequently, we do not deny the Scriptures to be any means by which we may come to know God, Chriſt, and Our ſelves*, ſo often as it ſhall pleaſe the Eternal God to reach into the Hearts of Men, by any of thoſe Truths therein declared of.

CHAP. VIII.

His Charge *of our denying the Scriptures any means by which God does enable Men to reſiſt Temptations; and that we ſay, they are Dangerous to be read; rejected. His Proofs Lame. The* Scriptures *are believ'd to be a means, &c. The true Knowledge of them Divine. No Knowledge of Divine Things, but upon Experience. It does not deſtroy Faith.* W. Penn's *Words ſafe and ſound. The* Prieſt *a meer Shuffler.* Learning, *a Servant to Truth.* Chriſt, *the Word of God. Faith by our Adverſary, prefer'd before Scripture. The* Scripture *ought to be Read, Believ'd and Obey'd.*

§. 1. HE further charges us, *with denying the Scriptures to be any Means, whereby to reſiſt Temptation;*

tation; and that we say, That they are Dangerous to be read. For Proof of which he quotes a Book, called, *Love to the Lost*; and mine, Entituled, *The Spirit of Truth Vindicated.* The first is this, *For, those only are Children of God, who are led by the Spirit of God, to whom they who were led by the Letter, were Enemies*: From whence he concludes, *That we account it a very dangerous thing to read the* Scriptures. Now if this Passage hath any relation to his Charge or Conclusion, no Man ever saw the like; the whole Scope of which is but this. That there are Children of the Fleshly, Literal and Historical Knowledge of the Scriptures and Religion, who are Strangers to, and therefore Persecutors of the Children born of the Spirit: And that in all Ages there hath been more or less of this among Inward and Outward *Jews* and *Christians*: and let *J. Faldo* deny it if he dare. How Wicked then is he to extort (indeed invent) an Inference so forreign to the Matter, and then charge it upon the *Quakers* in general; and, as if it were prov'd by that Passage in particular, which can no wayes be concern'd in any such Unrighteous Doctrine. I perceive, it is as impossible for our Adversaries to do any thing against us, without they have the Making of our Consequences, as we are sure to find them misshapen enough, by that time they get clear of their Hands; but blessed be the Name of our God, who has given us an Understanding, and Boldness both to search the Reins of our Enemies Cause, and defend his, which he has put into our Hands in this our Day. p. 106, 109, 110, 111, 112, 113.

§. 2. But hear him further, if it may be worth while:

while: *That this Abominable Tenet is the* Quakers *Take one Instance more out of their Famous Author,* W.P. *or* William Penn.

"But I will assure them, they shall grope in the "Dark, till they come into the dayly Obedience of "the Light, and there rest contented to know only "as they experience; and not from a ravening com- "prehending Brain, that would in its Unregenerated "State, grasp at the clear Mysteries of the King- "dom, into which Fleshly Comprehensions and "Notions can never enter: but all must be as Un- "learned from their first Birth, Education, and Tra- "ditional read Knowledge, as he is unman'd that is "again become a little Child, before the Secrets of "God's Work come to be made known. *Spir. Trnth "Vind.* p. 23. Upon which hear his Comment.

That W.P. (*of all others*) *should talk at this rate, is most Ridiculous. What! Know only as they experience, know what God is no farther then they experience: Can we experience his Omnipotency? What! Know the Death of the Man Christ Jesus, the Life to come, and judging of all Men by the Lord Jesus, only by Experience? Where is Faith all the while? If none but Believers are Saints such as* W. P. *are professedly none.*

If *Reader*, we are got beside the Matter charg'd against the *Quakers*, to wit, *that they deny the Scriptures to be any Means whereby to resist Temptation*, our wandring *Adversary*, who led me thither, is only to be blam'd; But since I am here, I shall endeavour to clear the Truth and My self, before we return to the Point in hand.

It cannot be so ridiculous in *W. P.* to assert the Impossibility of any Man's Knowing God, or the Things belonging to his Everlasting Kingdom, but by

by Experience, or, as God hath been pleaſed, by the Inſpiration or Illumination of his Light or Spirit to demonſtrate, or diſcover unto Mankind, as it is Impious and Antichriſtian in *J. Faldo*, to aſſert the Right Knowledge of God obtainable any other way, then by Experience. And this, *Reader*, choaks *J. Faldo*, and the reſt of his *Partners* more then they are willing their Followers ſhould know; who, for all their Cries againſt us, *as Overturners of a Goſpel, and Eſtabliſhers of a Legal Righteouſneſs*, dread the Conſequence of having their own *Strivings, Runnings, Willings, and Literal Knowledge laid aſide*, in which their Life, Faith, Worſhip, and whole Religion moſtly ſtand, and of being reduced to the very Alphabet of Inward and Experimental Religion, *where the Righteous Judgements of God are known* for Sin, which they ſhake off, on another (miſtaken) Account; and in this Myſtery the Devil works moſt ſubtilly, and vigorouſly againſt the Light of Chriſt within, and its True and Holy Birth.

§. 3. But ſays he, *How! Know God's Omnipotency experimentally?* Very well ſay I, againſt the Folly of this *cavilling Prieſt*. Experience is Demonſtration; and the World without, and the Redemption I know within, which no Power, but what is Almighty, could ever have effected, *make up that Demonſtration; which is that Experience*, therefore I only know God's *Omnipotency* by *Experience*.

§. 4. *But is it thus, that you know Chriſt died, that there ſhall be a Judgment, and an Immortality?* I anſwer, not altogether thus; *One Part* is Matter of Story, and is believed, *firſt*, Hiſtorically, upon the Credit

of

of History; and *then* upon the Account of Inward Conviction too: *The other* is Knowable only upon Experience; For we feel in our selves Rewards and Punishments for Good and Evil in this Life, and receive them as Earnests of what will attend Mankind in the next: And we have an inward Sence of a never dying Life; which, as we are Gather'd into it, and Grow up in it, we shall Inherit Eternal Felicity; and as there is an Erring from that Holy Spirit of Life, the Wages of such Rebellion will be the direful Portion of Death and Misery to every Soul forever.

§. 5. Nor does this clash with *Faith*, whatever the *Priest* would suggest. *For Faith is a believing in, or relying upon God, with respect to a further Knowledge and Enjoyment of him*; which no wayes impugnes or withstands a Knowledge of God upon Experience, so far as Men do experience: wherein they simply believe, *they do not yet so perfectly experience, which ends Faith*; yet it abides certain, that when they do experience, that further Revelation of the Goodness, and Mercy, and Riches of the Love of God, as the End of their Faith, *then, and not before, they may be said to know those things.* Why then should we be denyed to conclude, and that most rightly, that to *Know*, and to *Experience*, are equivalent Terms? No *Knowledge* without *Experience*; no *Experience* without *Knowledge.* And though Men may believe in a further Enjoyment of what they now have but an Earnest of, yet *that*, as such, they know not, consequently they experience it not. And so much this insolent *Vilifier* of that serious Expression, confesseth to us, and disputes for (as he thinks against)

us,

us, when he ſayes, *where is Faith all the while? and if none but Believers be Saints, ſuch as* W. P. *are profeſſedly* none. Since then my Affirming no *Knowledge* of God without *Experience*, ſtrikes not at *Faith*, becauſe *Faith*, ſays our *Adverſary*, *is not a clear knowing, but believing or relying upon God, as to things not yet clearly known and enjoyed*; what has the Man been a doing all the while? But here was his ſhameful Miſtake and Contradiction; That *Knowing* and *Believing* are *one and the ſame thing*; and this I will make appear from his own Words, and a Contradiction to himſelf, at the End of it.

§. 6. He quarrels my affirming all Knowledge to reſt upon Experience, and oppoſes to it this queſtion, *Can we experience his Omnipotency?* as much as to ſay, *yet we know it*; elſe he queries impertinently. If ſo then, that God's *Omnipotency* may be known, and not Experienced (the purport of his Query) it muſt be only by *Faith*; and if by *Faith*, *then a Man may certainly know any thing to be what it is, and yet at the ſame time only believe it to be ſo*: which he as earneſtly withſtands, when he asks, *Where is Faith all the while?* &c. I would then fain be reſolv'd, whether that Man, ſuppoſe *J. Faldo*, who ſays, that Knowing and Believing are One, and Knowing and Experiencing are Contraries, be more ridiculous; or *W. P.* who affirms, that *Faith* (which ſtrictly taken, is but an Evidence of things, not yet *clearly ſeen, experienc'd or known*) and *Knowing*, are not one and the ſame thing; and that *experiencing* and *knowing* can never be Contraries?

§. 7. I would adviſe this *Prieſt* to be leſs con-

ceited, and better grounded the next time he has to do with us; for even in those places, where he seems most *Insulting*, he appeares most *Weak*. *Reader*, what we experience, we know; and from hence are taught to believe that Fulnes to be in God, which we can never comprehensively Know; so that our Knowing God from *Experience*, does not weaken *Faith*, but as Enjoyment is the End of Faith, so from thence great Encouragement is to be taken, to press on from *Faith to Faith*; till there is an Arriving, *at the Measure of the Stature, of the Fulnes of Christ*. But he leaves not off here.

Eph. 4. 13.

§. 8. *I shall not Comment on his* ravening comprehending Brain (a most *affected Pharisee among the Quakers*) *nor his* clear Mysteries, *as clear a Contradiction as it is*; nor Fleshly Comprehensions *as much Untruth, and Non-sense, as (according to their Meaning of it) it Comprehends*; *for I have not Room to spread all his Rubbish*. I wonder not at his course Usage of me; 'tis like a Man of his *Breeding*, *Fury* and *Profession*; there is abundantly more yet behind, some of which will be observ'd in a more proper place.

But to reply; *Ravening*, is a most proper Word and due to *J. Faldo*, with his whole Tribe of *Priests* (and, if he will, *Raving too*; some few more moderate ones excepted) for we commonly understand by a *Ravenous Dog*, one that is *Greedy*, *Sharp-set*, *that hunts hard for Prey*, *that snatches and ketches at every thing it likes*, *or may answer his hungry Appetite*: now whether this may relate *to that greedy pursuit of the* Priests *after Hire*, *the Bason*, *the Box*, *the Purse*; or that insatiable Thirst they have after Knowledge of those

thoſe Religious Matters, which were the *dear-bought Experiences of ancient Saints*, whilſt Strangers to the *Fiery and Refining Judgments of the Lord*; through which alone it is obtained; certain it is, that the Word is moſt aptly uſed by the *Quakers* againſt that *Ravenous Generation.*

§. 9. *Comprehending Brain*, is compaſſing or maſtering of any thing in the Underſtanding; and where People are more ſtudious to fill their *Heads with Knowledge, then to adorn their Hearts with Righteouſneſs*, we uſe thoſe Words in a way of Reproof: Since having learnt of God, what we know of him, through the Operation of his Light in our Conſciences, it is our Teſtimony, and our work in the World, *to beat down that Thirſting Spirit after much Head-Knowledge, and preſs all to the continual Obſervance of an humble and conſtant Obedience to the Grace of God manifeſted in their Hearts, that teacheth to deny all Ungodlineſs, and Worldly Luſts, and to live Soberly, Righteouſly, and Godlikely in this preſent Evil World*, which is the *Undefiled Religion.* Tit. 2. 11. 12, Jam. 1. 27.

Nor his Clear Myſteries; as clear a Contradiction, as it is. It was not *Clear*, but *Clean* in my Copy, which I ſuppoſe I can produce, and has been ſo corrected by me. Ingenuous Men would allow *ſome Grains* for Ill-Printing, to us eſpecially, who have not the Preſs open, nor thoſe Advantages for Well-Printing, which our *Adverſaries* Enjoy; that Day is not yet come to us: *J. Faldo's* Title is *Imprimatur* enough; *we ſwim againſt the Stream, ſuch as he, with it:* But God can, and will turn the Rivers of Waters, and make the Sea Dry Land. *Vincit qui patitur.*

§. 10. But once more hear him. *What is to my present purpose is in the last part of his saying,* " All must be " as unlearned from their traditional read Knowledg " as he is unman'd, &c. Where he falls out of all bounds upon us; and draws this Consequence, and asks these Questions: *Sure the Scripture-Knowledge being Read-Knowledge, or Knowledge that comes by reading (as one means) is a most hateful thing to God. That he will impart none of his Secrets to those, that will understand any thing by his written Word. How came God to fall out with his own Offspring? Did he write, and cause it to be written, and yet never intended we should read it; or reading it, that we should not believe a Word of it? Shall they be judged by the Law, who live under it, and yet the Knowledge of God thereby be a Sin, and Hinderance to their Salvation? To what a height of Wickedness and Folly do they quickly go; who are poysoned with that Abomination of holding the Light in every Man's Conscience to be God, Father, Son, Spirit, Christ, Scripture, all? W. P. what means your Latine, Greek, Authors, Logick, Scripture-Quotations? Did you learn all those things by Immediate Inspiration? But I smell your Design; you would have us throw away all the Knowledge we have by Reading, or Tradition, till we come to be regenerate, that is,* Quakers. *But in the mean time, you would have us without the Armour of Light* (For whatsoever makes manifest is Light) *that we may not be able to defend our selves against the most Ignorant Non-sense, that the meanest of your* Votaries *can attempt us with. But the* GOD ABOVE, *and the Scriptures without, have taught us better things. I am not unwilling to quote a few Scriptures.* Put on the Armour of Light, *Rom.* 13.12. The Word of God is quick and powerful, sharper then any two-edged Sword, *Hebr.*

P. 112, 113.

Hebr. 4. 12. Above all, taking the Shield of Faith, wherewith ye ſhall be able to quench, &c. and the Sword of the Spirit, which is the Word of God. *Obſerve Faith in the 16th verſe is preferred above the Words of God in the 17th verſe; therefore it is not Chriſt the Word, but the Scripture the Word: For Faith is not above Chriſt; Jeſus Chriſt, who had leſs need of Scripture then any of us all, reſiſted Satan's Temptation by Scriptures*, It is written, It is written, *Mat.* 4. *Epheſ.* 6. 16, 17.

I have, *Reader*, given his Mind at large, and the rather, that the Inconſiſtency of it, with the Charge he begun his Chapter upon, and the Contradiction of it to himſelf, might more evidently appear. My Meaning is too fouly conceal'd, and diſingenuouſly evaded by the Man. How could he think, that I ſhould ſpeak ſo reverently of the Scriptures, and quote them diligently, and very often to the Proof of my Aſſertions, and yet mean nothing leſs abuſive of them, then his untrue Conſequences? I intended no more then this; That Men in a State of Degeneracy from God, may have a Profeſſion of God, and Religion, taken up from the Words of Scripture, and outward Practice of the Saints; not being ſo much as ſenſible of the *Remorſe, Convictions and Judgments, God brings upon every Soul for Sin, which is the Beginning of his Work of Redemption:* and that many are Rich in Notion, and a Shew of Religion; who never begun right, but muſt know a being ſtript of all their Knowledge, and thoſe wrongly apply'd Promiſes they have taken as to themſelves out of the Scriptures, and thoſe Imaginations they have raiſed thence, towards a Fabrick of Religion; *and ſo become Poor and Naked, and Hungry and Thirſty, as*

a little Child, or new Bottle fitted for the new Wine of the Spirit; and to which the Scriptures teſtifie. Many can talk of Chriſt from the Scriptures, which crucifie him in themſelves by Wicked Works, and do render Praiſes to him, as the Seed that hath bruiſed the Serpent's Head, while the Serpent may be yet raigning in them. All ſuch *Knowledge* and *Profeſſion of Religion from the meer Letter of the Scriptures, diſtinct from the Revelation and Operation of the Eternal Spirit within, muſt be Unlearnt, Unravill'd, Unbottom'd; one Stone muſt not be left ſtanding upon one another*, that there may be a Beginning upon a right Foundation. But, far be it from me, to ſay, *that a Man muſt unlearn that Knowledge he has had of the Scriptures from the Key of* David, *the Living Word of God, when it has opened the Myſteries therein declared of*; By no means; *for ſuch Knowledge is Right, Natural, Sanctified from God, and to be eſteem'd very Excellent and Divine.*

§. 11. My *Latin, Greek, Authors, Logick, Scripture-Quotations* I therefore us'd, and urg'd, with plainneſs and brevity, to prove and recommend the Truth I defended to the World; that lying under great Diſcredit with too many, they might ſee that ready to its Confirmation, which they perhaps would not otherwiſe have thought upon: But the *Prieſt* has been as Uncandid with me here, as with my Friends and Self abundantly elſewhere; for he infers general Affirmatives or Negatives from particular Propoſitions: becauſe I affirm'd, that Unregenerate Men muſt begin again, that their Religion muſt be unlearn't, as to their way of acquiring it, the *Prieſt* concludes, the *Quakers deny all Knowledge which comes from reading, Meditation, or any ſuch Means, however*

ever ſanctified; then which, there can be nothing of the kind more Untrue; ſince it were to ſay, *becauſe we deny an erroneous Underſtanding, therefore we deny all Underſtanding*; *or, in as much as we condemn all ill-acquired or wrong-gotten Knowledge, for that cauſe, we are to be concluded Enemies to all true and well gotten Knowledge.* But we muſt bear this, and a great deal more; and the rather, ſince he does ſo ſeaſonably aſſiſt to his own Confutation, by acknowledging *that the Scriptures without, and God above has taught him better things.* Now what is this *Teaching of the God above*? If it be in the Scripture, it was impertinent to ſay any more then that the Scriptures have taught them better things: but if he meant that God taught by his immediate Diſcoveries, with and beſide the Scriptures; then wherein do we differ? Why has he taken ſo much Pains, and flung ſo much Dirt? He bids us alſo *to put on the Armour of Light*: If he means that of the Scriptures, he errs egregiouſly; for no Man can put them on, neither are they *that Light which manifeſts every Thought, Word or Deed*; but that Light which we aſſert to have been before the Scriptures were, and now is, where they are not, or at leaſt, when they are not thought upon, which is ſome thing more Immediate, Living, Spiritual and Inward, and that brings Thoughts, Words and Deeds to Light, ſavours, reliſhes, diſcovers, and accepts or condemns. In ſhort, thus; if whatever makes manifeſt, is Light, then becauſe the Thoughts, Words and Deeds of Men and Women have been manifeſted unto them in all Ages, as well before Scriptures were, and where they have not been, as ſince they were, and where they have been; it follows that they had Light, and that the ſame Light cannot

be the Scriptures, though the Matter Written, called Scriptures, was manifested by that Light to the holy *Pen-men* before they were written; which still makes for the Authority of the Light within. The *Priest* exhorts us to that, he endeavours to overthrow, and with which holy Armour we have fairly foyl'd him in his own Field. The same may be said of the Word of God, though not of the Scriptures any further, then the sharp-Word of God may speak, or pierce through them into the Consciences: for with good Reason do we affirm, that the *Scriptures* or Writings, *are not that Sword, but that from whence they came.* The word was a *Fire*, an *Hammer*, a *Sword*, in the *Prophets*: But the Words or Writings it spoke by, were not that Fire, Hammer, nor Sword; *neither had they any other Edge, then what the Word put upon them.* To the same purpose may I argue against their being the Off spring of God, properly; for, as such, they could not be subject to Casuality. God's Off-spring is more Living and Eternal: that Word is too high, for properly taken, I mean as Writings, they were the Off spring of the Writers only; but the Truth they declare of, is of God, and that will abide forever.

§. 12. But upon the *Shield of Faith, and the Sword of the Spirit*, which *is the Word of God* he has a pretty Fetch. *Faith in the* 16. *verse is preferred above the Word in the* 17. *verse*; *Therefore it is not Christ the Word, but the Scriptures the Word*; *for Faith is not above Christ.* But neither will this do his Business: and a Shame it is, that this Man should bring these Places to prove that the *Scriptures are Means, whereby to resist Temptation*, which concern them not, especially

ally this in hand; unless he would have *Faith* to be the *Scriptures*, or Word of God, in his Sense, which as it is absurd, so it will by him be denied, since he allows the Faith to be preferr'd above the Word of God, therefore distinct from it, and not Consequently the same with it. And should we grant to him, That *Christ* is not understood by the Word of God, but the Scriptures, yet observe, the fatal Blow his Cause receives at his own Hand; Every true Christian hath Faith, that Faith is above the Scriptures, *therefore every true Christian hath some thing in him above the Scriptures.* Every true Faith overcomes the World, and quenches the fiery Darts of Satan, consequently Temptations therefore not so properly the Scriptures, *but true Faith which is preferred above them, and resists Temptations, and overcomes the World.* The just they live by Faith: *but Faith is above the Scripture*; *Therefore the Just live by that which is above the Scriptures*, and of course the Scriptures are not the Rule of Faith; for how can any thing be ruled by that which is inferiour to it? Thus much we get, granting to him that the Scriptures are *that Word of God.* But we deny that Gloss too. For the Spiritual Sword, as he says *Beza* renders it, which is that Word of God, must be at least of the Nature of that rest of the *Armour* mentioned in that Chapter, *I mean of an Invisible Spiritual Nature, which the Bible, as a meer Writing is not.* If any should say, *but the Truth it declares of*; I say so to: and the very Words, when by the living Word brought into the Conscience, do *Pinch, Prick, and Wound*; but then that Operation comes from the Power of the Word, which through them reacheth into the Heart of the Creature, and so the Words without, and the

Word

Word within carry a double Conviction with them. But ſaid Chriſt to the Devil, *it is written*; what then? *therefore muſt the Quakers needs deny the Scriptures to be any Means to reſiſt Temptation.* Or rather are they not ſuch Means, when God is pleaſed to uſe them, which I am ſure, no right *Quaker* ever denyed. Beſides, it was Reaſonable that Chriſt ſhould ſo anſwer (ſet that Power aſide which fill'd up thoſe Words, and chained *Satan*) becauſe the Devil uſed Scripture to prevail upon him, as the place proves. However, we deny not, but confeſs, that whereever God is pleaſed to ſpeak by any place of Scripture to a tempted Soul, the Scripture may be very well acknowledg'd to be a Means by which God ſcarters ſuch Doubts and Diſpondencies, and gives Power over Temptations; and that it may often ſo occur: Yet we would not have People fly to them, as what of themſelves may be ſufficient, but rather have Recourſe to that Divine *Faith*, which the Scriptures teſtifie *is able to Quench the fiery Darts, and Overcome the Temptations of this World*; and which *J. Faldo* has largely confeſt, *is to be preferred above the Scriptures themſelves.*

§. 13. The other part of his Charge, to wit, *That they are dangerous to be read*; has been anſwer'd again and again. We ſay, Let them that *read, underſtand, fear, believe and Obey*; and then they will read worthily; otherwiſe, *men read their own Condemnation and Deſtruction.* For the Holy Truths they declare of, are *not to be ſeen, known, or injoyed* by every Prophane, nor yet profeſſing Perſon that reads them: they are a ſealed Book to all who err from, and deſpiſe that Word of God nigh in the Heart, which originally

gave

ave them forth, and now bears living record to em. Bleſſed are they that rightly Underſtand nd Do them, to ſuch they are of great Price.

CHAP. IX.

That we do not put the Scripture, and Holy Spirit in Oppoſition. The Wickedneſs of the Prieſt; *in his Proof. They accord, and we acquieſce in their Teſtimony. We do not ſay, that they are not to be obey'd without extraordinary Apoſtolical Revelation, as baſely ſuggeſted. His Proof fictitious and forg'd. Such only are by us deny'd, as are only Literal Formal* Chriſtians. *The* Scriptures *own'd and believ'd in, by us, according as they teſtifie of themſelves.*

§. 1. TO cloſe up his falſe *Charges* againſt us *about the Scriptures*, though I thought not to beſtow ſo much time about him, be pleaſed to hear him, and his Teſtimonies, which he thinks ſufficient to prove what he ſayes of us to be true.

§. 2. *That the* Quakers *put the Scriptures and the Spirit of God in Oppoſition to each other.* To make this good, he quotes *W. Smith*, thus; "Traditions of Men, Earthly Root; "Darkneſs, and Confuſion; *Nebuchadnezzar's* Image; "Putrefaction, and Corruption; Rotten, and De- "ceitful; all out of the Life and Power of God; "Apoſtacy; the Whore's Cup; the Mark of the "Beaſt; *Babylon* the Mother; Baſtards brought "forth P. 117, 119.

"forth of Fleſh and Blood; the Birth that perſe-
"cutes the Son and Heir; Graven Images, *Morn.*
"*Watch* p. 22, 23. *It would amaze*, ſayes he, *a Chri-*
ſtian to read what is contain'd in the two Pages quoted, of vilifying Reproach to the Scriptures, and the Doctrines from them receeived: If this be not Oppoſing the Spirit of God to the Scriptures, and rendering them advers to each other, the Devil himſelf muſt diſpair of Inventing Words to expreſs it by.

And now *Reader*, it is time for me, with a Soul full of Grief, to make my Appeal to the Righteous Lord God of Heaven and Earth, and his equal Witneſs in thy Conſcience, if ever *Quakers* writ, or ſaid any ſuch thing of the *Holy Scriptures*. O far be it from us! and very great and heavy will the Damnation of *J. Faldo* be in the Day of the Lord, unleſs he ſhall unfeignedly Repent, becauſe of theſe deteſtable Lyes, that he ſeems wilfully to faſten upon our Writings. What *William Smith* ſaid, reflected not in the leaſt upon the Scriptures, nor yet thoſe Doctrines, which were truly received thence. No ſuch words can be produced by our *Adverſaries*: had *W. S.* written any ſuch thing, he that adds ſo much, that was not, we are to ſuppoſe would not have omitted mentioning of that, if it had been. But *W. Smith* addreſt himſelf to that *Adulterated Spirit*, which had defiled Nations, that nevertheleſs were under the Profeſſion of God, Scriptures and Religious Worſhip, though in Works they deny'd God; and as concerning Scripture and true Worſhip, groſly err'd, not knowing the Power of God, nor how to Worſhip him in Spirit, and in Truth: not that he ever durſt to entertain ſo Blaſphemous an Apprehenſion of thoſe Holy Writ-

tings

tings, or those Doctrines that are truly received thence, as is suggested by our most unfair *Adversary*. And is it not the height of all Unrighteousness to his Neighbour, that when he condemns the Degenerated Spirit, Knowledge and Worship of any People, however professing the Scriptures, and it may be pretending to believe accordingly, as *W. Smith* does all Apostate *Christians*, *J. Faldo* should infer, *that his Neighbour calls the Scriptures themselves, and not a wrong Knowledge of them, Will-Worship, Corruption, Rottenness, Deceitful, Whore's-Cup, Apostacy, Earthly Root, Graven Images, &c.* and that he should intend nothing less then *Opposition betwixt the Spirit and its own Scriptures*? There needs no further Confutation then the gross and black Envy of our *Adversary* about this one Passage. Be it known to all, we do affirm the Scriptures never did jarr with the Spirit, nor the Spirit oppose himself against the Scriptures: and thus much our Writings can plentifully prove to all sober Enquirers.

§. 3. But he offers another, and the last Proof of his Charge from *J. Naylor*. "That of "this sort are they false Prophets (as I sup- P. 120. "pose he means) who have their Preaching from "Study, and other Men's Mouthes, and not from the "Mouth of the Lord. From which he infers, that what we have in the Scriptures, is not from the Mouth of the Lord; and queries: *I would know* (saith he) *of the* Quakers, *what they will make of the Mouth of the Lord? It was said to* Jeremiah, Jer. 15. 19. Thou shalt be as my Mouth.

Our Meaning is still over-look't by this disingenuous *Adversary*, and a quite contrary thing substituted

tuted. The natural Purport of the Words can be no more then this: That though the Things declared of in the Scriptures, were the Word of the Lord to the holy *Ancients*, and *Jeremiah* as God's Mouth (not his Mouth therefore) to the People of *Israel*; yea, and much of it the Word of the Lord to us too; yet, for Men to say any part thereof by wrote, especially if they add their own Comments and Glosses, fraim'd from Study to any part of the Scriptures, and cry, *Thus sayes the Lord*; or *Hear the Word of the Lord*; *and not in the same living Sense, nor upon the like Commission, every such one doth Rob his Neighbour, and Steal his words:* And He is no more a True Prophet for so doing, then a *Parrat* is a *Man*, becaufe he can talk. If then no such Creature is therefore to be reputed Rational, nor what he says, Reason, as to him, though so in it self, becaufe it proceeds not from the Root and Principle of Reason, but by meer Imitation, and consequently a Prater, in no case to be minded: Neither is he a *true Prophet*, *nor that the Word of the Lord, with respect to that Prophet, who has not received what he delivers, from the immediate Word of God himself, but by Hear-say, or meer Imitation.* No, he is but a very *Babbler*, and begets People no further then into meer Words, and Imaginary Glosses, which is the Ground of that Uncertainty that is in the World about Religion.

The Scriptures then are to us oblieging, as the Things they declare of were the Word of the Lord to several Ages (Temporal Commands excepted) and they are not without a Mouth; yet they, and *Jeremiah* too, are Inferior to the Mouth of the Eternal Word, which speaks in this Evangelical Dispensati-

on

on the Will of God unto Mankind after a more living and immediate Manner, as was propheſied of old. And I may thus far gratifie our *Adverſary*'s Curioſity about *God's Mouth*, and tell him, that the Word of God, is the Mouth of God; *and the true Prophets and Apoſtles in all Ages have been the Mouth* of the Word of God, and the Scriptures are the Writings of thoſe holy Prophets and Apoſtles, as they were the Mouth of the Eternal Word, revealing God's Will in their Hearts, that they might declare it, whether by Word of Mouth, or Writing to the People: and this is the true Order and Deſcent of things.

§. 4. But he has one Kick more at us, before he gives up the Ghoſt in his Miſ-repreſentation of us concerning the Scriptures. pag. 128.4

The Quakers *hold it is a ſin, and the ſign of Idolatry, to Believe and Live according to the Inſtructions and holy Examples expreſſed in, and by the Scriptures, except we have them by immediate Inſpiration, and at firſt hand, as the Apoſtles received them*: *And now* (ſays he) *I am come to the higheſt Round of their Ladder.*

Indeed, thoſe Rounds of Ladders are very dangerous places: I will not ſay how often, nor for what an Army-*Chaplin* might deſerve to be ſo high exalted, but ſince his eager purſuit after an Innocent People has brought him actually thither, and it falls to my Lot to be his Executioner; I ſhall take all the care I can to acquit my ſelf well of my Employment; I will warrant him for ever coming down the ſame way he went up. In order to which, let us firſt hear what kind of Speech he will make us, to the Point in hand.

William Dewsbury in his Discovery of Mans Return pag. 21. "All People may search the Scriptures "and see how you have been deceived by your "Teachers, who have caused you to seek your lost "God in Carnal and Dead Observations; which "they have not any Scripture for. What this is to his purpose, I cannot understand; to be sure it is for ours. For *W. D.* is so far from making it Idolatry to live up to the Scriptures, that he condemns their seeking for the true God, where he was not to be found, which, sayes he, they HAVE NO SCRIPTURE FOR: *As much as to say, that they seek after God not according to Scripture*, and therefore are both Deceivers and Deceived. Certainly this is a Miserable Farewel he takes of the *first part of his Book*, and the *Quakers* Denial of the Scriptures; that they should therefore affirm a Practice according to Scripture, without immediate Inspiration, Idolatrous, *because they assert such to be deceived, who seek after God, not according to Scriptures*; If so much Impertinency should fall from a Poor *Quaker's* Pen, *what Reproach, Insolence, and Triumph* would there be. But he has another Witness, that by the Mouthes of two Witnesses, his Charge against us, may be (not establisht, but) evidently disprov'd.

P. 126. §. 5. *And this is Babylon, the Mother of Harlots, viz.* [to read and practice, as the Saints did, and the Apostles of the Scriptures of the New Testament] *and the Abomination of all Uncleanness. W. Smith's* morning watch, p. 23.

Forgery in the abstract, as base, black, and dishonest as Man can be to Man. What! rob him of Truth, of a good

good Conſcience; foiſt in, put out, alter, gloſs, pervert, and what he pleaſeth. What! make us lye againſt God, his Servants, Scriptures, the Light within, and our own Souls? But I have the leſs need to make our Defence, where his manifeſt Corruption of our Words accuſe him, and my Anſwer to the *firſt part* of his Charge in this Chapter, has done it at large; Only thus much give me leave to ſay, That *if Words urg'd upon one Subject, ſhall be apply'd to another of a different Nature; and that our* Adverſary *can never prove his Charge againſt us, but by abuſing, corrupting, miſ-rendering and interlineating our Words*; there is no Reaſon that we ſhould much concern our ſelves in the Conſequence of ſuch Debates; that Way of Demonſtration will ſave us the Labour of a Vindication with all Sober Perſons. But he has not done with us yet.

§. 6. *I am e'en tired with ſearching the ſulphureous Veins of the Pit and Mire of* Quakeriſm, *the Root of all which, is the Deified Light Within: if you have not enough of this Smoak to ſatisfie you, it is the Bottomleſs Pit it riſes out of, I will give you two Ebullitions more, and then leave you ſatisfied, or to get better Senſes.* Pag. 127.

"So amongſt the words you find, how the Saints "in ſome things walked, and what they practiſed, "and then you ſtrive to make that thing to your "ſelves, and to obſerve and do it as near as you can: "and here you are found Tranſgreſſors of the Juſt "Law of God, who ſaith, *Thou ſhalt not make to thy "ſelf any Graven Image, nor the Likeneſs of any thing.* And ſayes *J. Faldo*, it follows now, what Difference is there in the Ground betwixt you and the *Pope?*

though in the Appearance there ſeems to be ſuch a great Space.

I have been the more punctual in the Recital of this, that I might ſhow to my *Adverſary*, I will be juſt to him, though he be moſt egregiouſly Unmanly with us. He ſays, *That he is e'en tired*; indeed he has Reaſon for it, though for nothing elſe: For, who ever got any thing by Beating the Air, or Spitting againſt the Heavens?

The Sulphureous Pit of Quakeriſm, we can in one ſenſe allow, and *J. F.* may be better acquainted with it; For the Plagues which the never-dying Worm, the ſharp reproving, condemning Light Within, will inflict upon the Spirits of them who reſiſt and gainſay the Truth, are aptly reſembled to a Sulphureous Bottomleſs Pit: *Sulphureous*, becauſe of the Inſufferableneſs of the Smoak: *A Bottomleſs Pit*, by reaſon of a Diſmal, Endleſs State and Condition of Wo. And I doubt not, but *J. Faldo* has an Earneſt of this, for his Attempts againſt the Light, and the Children of it.

This long Diſcourſe is no more to us then the reſt of his *Traſh*, that we have already rejected as his own Invention and baſe Perverſion of our real Meanings. Take *W. Smith* in his own Senſe and Belief, and all is well: But receive him in *J. Faldo's* Diſguize, and truly we ſhould not know him our ſelves. He intended, that all thoſe real Experiments of other Perſons (of which the Scriptures are full) *talkt unexperimentally over, by Unregenerated Spirits, can be no ways beneficial*; Nay, that what *Ideas* or Notions they may have to themſelves *of the Holy Ancients Enjoyments*, while altogether unacquainted with them, *are but a kind of Images*; which their believing in, and bow-

bowing to, as indiſpenſible Goſpel-Truths, is to be *reputed nothing below Idolatry it ſelf:* Yet far be it from us to ſay, that to believe the Truth, as declared in the Scriptures, *is Idolatry*, as well as that it is manifeſt Folly in any ſo to ſay or think of us; when not only we are moſt careful and deſirous of rendering what we believe *purely Scriptural*; But I do declare, that as no man can live the Life of the Scriptures without the Operation of that Spirit which gave them forth, ſo to live up to what they do *exhort and declare is the higheſt Pitch of Purity Man's Nature is capable of aiming at, and attaining to.*

§. 7. He now intends to wind up his *Diſcourſe* on the preſent Subject with a retroſpective and contracted Argument of all thoſe particular diſtinct Charges. viz. *They who deny the Scripture to be the Word of God; equal their own Writings & Sayings; deny them to be a Rule of Faith and Life, a Judge of Religious Controverſies; take Men off from Reading them; deny the Scripture to be any Means whereby we may come to know God, or Chriſt, or our ſelves; affirm them to be no Means whereby to reſiſt Temptation, and are Dangerous to be read; deny them to be Profitable, but as Experienced; put Scripture and Spirit in Oppoſition; affirm the Doctrines, Commands and Holy Examples expreſſed in the Scriptures* (as ſuch) *to be not at all binding to us; hold it as the Sin of Idolatry to believe and live according to the Inſtructions and Holy Examples expreſſed in, and by the Scriptures, except we have them by immediate Revelation, as the Apoſtles: They who do all theſe things, mentioned in the fore-going Particulars, Deny the Scriptures.* P. 128, 139

But the Quakers *do all these things; therefore they Deny the Scriptures.*

To which I return this Argument.

If to Deny the *Scriptures* to be the *Word of God*; to make what Writings are given forth by the same Spirit relative of the Scriptures; if not to prefer any Writings before the Scriptures, nor equal them to the Scriptures; if to deny the Scriptures to be most properly the General Rule of Faith and Life, and Judge of Controversie, and not the Spirit rather; if not to take Men off from Reading the Scriptures for Instruction, &c. if not to Deny them to be any Means, whereby Men may come to know God, Christ or our selves; if to affirm them to be a Means whereby to resist Temptation; not Dangerous to be read; if to deny them to be read to any profit, without the Assistance of the Spirit, especially by such as know them not, who are in a Rebellious and Unregenerate State; if never to dare to put the Scriptures and Spirit in Opposition to each other; if not to affirm the Doctrines, Expressions and Holy Examples, as such, not to be binding (Temporary Services excepted) if to hold it as no Sin of Idolatry, nor any other, to Believe and Live according to the Instructions and Holy Examples expressed in, and by the Scriptures: If to do all these things, so mentioned, *be not to deny, contemn and Undervalue, but rather to honour, rightly instate and recommend the Scriptures*; *then the* Quakers, *who Believe and Do all this, are not Denyers, but Owners, Asserters and Defenders of the Scriptures*, so far as they themselves desire to be Defended. But we have largely prov'd, that so to do, is not to deny them, and that the *Quakers* so

ſo hold; therefore the *Quakers* are no Denyers, but Maintainers of the True and Divine Authority of the Scriptures.

§. 8. For his Compariſon of us with the *Papiſts* (though he has been ſo Cunning, or Unjuſt rather, as to quote their *Authors* and not ours, and ſome paſſages we juſtly doubt) it is Ridiculous, and every way Unworthy of our Notice. A meer Begging of the Queſtion, and by what we can gueſs, deſign'd only to bring an *Odium* upon us. He puts the *Scriptures* in the middle, and the *Quakers* and *Papiſts*, like the two Theeves upon the Croſs, on each ſide, to diſcover their Harmonious Agreement againſt them; which of them he makes to be him that ſhould go to Paradice, I know not: but we have the upper Hand.

But we can never allow of the Compariſon, *ſince the* Papiſts *place the Rule and Judgſhip, in a* Pope, *or General Council, and the* Quakers *in the Eternal, Unerrable, Holy Spirit of God,* and conſequently, our Adverſary is baſely Irreverent to God, that brings the *Pope, or a Council of Fallible Men* upon a Compariſon with his Infallible Spirit. Nor, if it were true, would it be any thing againſt us; ſince *Proteſtants* will not allow themſelves to be therefore *Papiſts*, becauſe in ſeveral things they agree; *as about God, Eternity, Chriſt, his Life, Death, Sufferings, Reſurrection, Laſt Judgment, and Eternal Recompence.*

§. 9. To conclude; We dare leave it with God, and all ſober Men, to judge, how far *J. Faldo* hath abuſed us, in giving in ſo black a Charge againſt us, and traducing our Perſons, and perverting our

Writings to prove it, by base Characters fastned upon the one, and false Inferences charg'd upon the other; Which of themselves conspire the Overthrow of their Inventer: and thus is he fairly turn'd off *from the highest Round of the Ladder*, which he hath *so unadvisedly adventur'd to mount.* And as it fares with some Notorious *Malefactors*, he remains there *Pendent, as a Monument of his own Rash, and Dishonest Undertakings to the Terror of all Passengers, who shall happen to travel by this way of Controversie to the Land of Truth.*

CHAP. X.

He chargeth us with a Denial of all the Ordinances of the Gospel. First in general, then in particular. His Proof of the first Invalid. His great Disingenuity in wresting our words, especially I. Pennington's.

§. 1. p. 1. 2. 3. 4 5. THe *Second part* of his Book begins *with the* Quakers *Denial of all the Ordinances of the Gospel*, as he will have it. If it more then possible that we shall prove him, ere we part, not only to be a Denier of the True Gospel Ordinances, but indeed, an Introducer of another *Gospel*, if such a thing may be: But to his Charge; *First* in general, then in particular. *The* Quakers *deny the Ordinances of the Gospel in general, by which,* sayes he *I understand, not those of Nature's Book, nor what was revealed by* Moses, *but those Ordinances which were commanded by Precept, or prescribed by Example in the New Testament.* Now to prove what he says of the *Quakers*, he cites *G. Fox* thus; " And we say, He Christ " hath

"hath triumphed over the Ordinances, and blotted "them out, and they are not to be touched, and the "Saints have Christ in them, who is the End of out-"ward Forms, *G. Myst.* p. 52.

In all which I find no Denial of *Gospel Ordinances*; Nor were they so much as meant by him: His language is Scriptural; For Christ did *blot out the Hand-writing of Ordinances*, and he *was to the Saints then, and is to those now, who rightly* believe in him, the End of *all Meats, Drinks, Washings, Days, or any other Temporal, Elementary or Figurative Worship*: for *J. Faldo then* to charge a Denial of all *Gospel-Ordinances* upon these words, *is to plead for a Legal Dispensation, and Bondage to the Shadows of the Good Things to come*; thereby making Christ's coming of none Effect: *and Consequently introducing of another Gospel*, as speaks the *Apostle*; besides that he basely wrests our Words.

§. 2. Again, *But Pennington is so Cruel, by that time he arrives to P.* 38. *of Unity*, that he says "Such of the "People of God, as do not follow the Lord perfect-"ly out of the City of Abomination [VISIBLE "WORSHIP] but be found in any part there-"of when the Lord cometh to judge her, the Lord "will not spare them.

I perceive that unless we will allow *J. Faldo* the Liberty of telling the World *our Meaning, or rather making his own to be ours*, his *Essays* come to nothing. What Words can be founder of their Kind, [*Visible Worship*] being left out, and which our *Adversary* unworthily puts in? Are not People to follow God fully? Strange Doctrine that he teacheth! But grant him his *Gloss*, alias, *gross Comment*, without Distinction,

and

and I know he do's his Work. But we are not so easily to be *overlaid*. We do declare, that while Men have *Bodies*, which are the visible Parts of Men, and the *Bodies* of Men are conversably concern'd in Religious Worship as well as the Soul, *there will be, there must be, and there ought to be a Visible Worship*; Therefore most false is *J. Faldo's Paraphrase*: yet thus far we could go; That *Visible Worship (as such) without a due Regard to what Kind of Worship it may be, and what is the Root from whence it came, cannot be well pleasing to God*; For then, that so *Splendid Whore, and Deceitful Prophet*, at large described in the *Revelation of Saint John*, would be therefore true Worshippers, because *their Worship was Visible*: But I do perceive, that here it pincheth, with almost all Professions; *The* Quakers *would put us off our own Strivings, Willings, Runnings in our own Wisdom, Contrivance Appointment; whereby we must take up such a Cross to self, as is insupportable to Flesh and Blood*: And indeed it is so; which all must come to know a Crucifying of, or they enter not into the Kingdom of God here, nor hereafter: *The Old Leaven must be purg'd out, and the New Wine have a New Bottle*: *Men must become Children, and Religion taken up not upon Conviction, must be abandoned for the least Appearance of God's Light breaking in upon the Heart and Conscience, reproving the unfruitful Works of Darkness.*

CHAP.

CHAP. XI.

The firſt of the particular Ordinances, he ſays we deny, is the Miniſtry. *His Proof lame.* W. P. *and his Friends defended.* J. F. *and his Gang reproveable. We own a Goſpel one; but not his. The Calling abuſed by ſuch Pretenders.*

§. 1. HE now deſcends to ſhow our Denial of the *Ordinances of the Goſpel in particular*; and we, to examine what he ſays; wherein if he ſucceed no better then in his Endeavours to manifeſt our Denial of them in general; I think the *Reader* will have reaſon to think, we ſhall not ſit down by the loſs. But hear him. 2. part. p. 8. 9.

§. 2. *They Deny all Miniſtry that hath a mediate Call to that Office*; quoting *J. Parnel's Shield* &c. p. 16. "And their Call to the Miniſtry we deny, which is "*Mediate*. Alſo *G. Fox* in his *Gr. Myſt.* pag. 45. "But who can witneſs an *Immediate* Call from God, "and ſpeak as they are moved by the Holy Ghoſt, "and ſuch travel from place to place having no "certain Dwelling-place, *this Miniſtry we own and* "*witneſs*.

The Charge againſt the *Prieſts* I eſteem ſound, but not *J. Faldo's* againſt the *Quakers*. We do for ſeveral Reaſons already urg'd, deny that any Man can be *a True Miniſter who is not immediately Call'd*; for it's not, *go ye forth into all the World and preach the Goſpel*, that

that belongs unto all Men; no more then, because *Princes* send *Ambassadors to Princes with their Credentials, therefore every Man ought to do the like in Imitation, without considering those necessary Qualifications* that belong to such an Action. *Peter, John* &c. were a great while Disciples, not at *Academies*, but in Christ's *School*, which taught *the Mortification of Lusts, and an holy self denying Life*; To such it was that the Commission came, but neither was their Commission of force, till they had received *that Anointing, which was to enable them* to act by it. If then every Holy Man as such, is not fitly *gifted and impowered* to be a *Minister*, but that it depends upon a more Immediate, and Extraordinary thing; certainly those, who take upon them the Ministry, *that have neither learnt by true Mortification to be Holy, nor receiv'd any Power from Heaven to be Ministers, but explode both as to the present Age, and Teach for Hire, and Divine for Money, are not of Christ's making, but their own; and therefore to be denied.* And thus much *J. Faldo* to his own *apparent Overthrow* grants us; where he says, *we acknowledge that all True Ministers of Christ ought to have an Immediate Call, such as consists in Grace and Gifts; And such as have not this Immediate Call, we account unworthy of the Thing and Name.*

pag. 9.

What more has any *Quaker* said? Why is *James Parnel* quoted to prove that what he charges upon the *Quakers* as to their Denying the Ministry of the Gospel, is a Truth, when it is become no Crime at all in *J. Faldo* to assert, *that who are not Immediately call'd are Unworthy both of the Name and Thing? Is he become an Enemy himself to that Gospel-Ordinance?* If *Immediate*, then not *Mediate*: and if not *Mediate, then* J. Parnel *and* G. Fox *writ Orthodoxally*;

doxally; conſequently, we are not to be reputed *Denyers of the Miniſtry of the Goſpel, becauſe we aſſert that no Man is a Goſpel-Miniſter, who is not Immediately call'd thereto.* So that his Mincing of the Matter in the next page, will no ways qualifie it; viz. *That Motions by the Holy Ghoſt he allows, yet he affirms, that thoſe who are moved by the Commands of the Spirit in the Scripture, are mov'd by the Holy Ghoſt*: For if any holy Man reading the Apoſtle's Commiſſion, ſhall at that inſtant of Time receive an Heavenly Power to make it his, laying that ſame Injunction upon him, and indu'ing him with ſuch a Meaſure of that Divine Power, as they received, *We ſhall cheerfully grant him to be truly call'd*; yet not becauſe, *Go ye into all Nations and preach the Goſpel, is there written,* but becauſe *God reſpoke thoſe Words by the ſame Living and Eternal Power immediately to that Particular Perſon, which makes what otherwiſe was but the Commiſſion of the Apoſtles, his Commiſſion alſo.*

§. 3. But there is a Word or two, which having layn hard upon his Stomach he vomits up thus: *As for having no Certain Dwelling-place, and leaving Houſes, Lands and Poſſeſſions, let them repair to* William Penn, *and others of their Miniſters, for an Anſwer to it, who have large Poſſeſſions and brave Habitations, ſuch as few Miniſters as they diſclaim (eſpecially the* POOR NON-CONFORMISTS) *enjoy.* pag. 10.

What Anſwer this is to that part of *G. Fox's* Words, which it pretends to refute, is obvious to the meaneſt Capacity that is not prejudic'd; For my part, I know not what induc'd him to any Anſwer at all, being Scripture Words, unleſs it were,

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that he might reflect upon the *Plenty God hath given some of us.* What! Doth he envy Men *the Blessings of Heaven, upon their Industry? or the Love of Parents to their Children?* Is his Eye Evil, *because God's Eye is Good? Doth his Mouth water after the* Quakers *Possessions, now the Government hath justly and seasonably prevented him of a fat Benefice?* But, why must *William Penn's* Name be question'd about Houses and Possessions? Is he Angry that an Enmity like his own, *in his deceas'd Father, depriv'd him not of that Estate for* Conscience sake, he now begrudges him the Injoyment of? *but he dyed a better Man, a more Natural Father, and sincere Christian, then a Man of* J. Faldo's *Sordid Conscience will ever do*; But let me tell the Man (if yet he be worthy of that Name) that *W. Penn first lost his Estate before he got it*; and sacrific'd it, the Comfort of his Fathers House, and whatever was dear of this World to *the Quiet of a Conscience void of Offence*, before it pleas'd Almighty God *to make all his.* Such as have known him better then *J. Faldo's* Informers, of the most eminent both of *Presbyterians*, *Independents* and *Anabaptists*, could tell him, *he hath had a Conscience*, (whatever they believe now) *that was not to be caught by the Bait of Pleasure, Estate, Preferment or Esteem in this World; as well as that no Severity us'd to bow or balk it, could prevail to renounce what it had believ'd upon pure Convictions.* To conclude his Defence in this place; *He got not what he hath, by Preaching* (as perhaps *Mercenary J. Faldo*, and many of his Coat have done) but having it, by God's Providence and Faithfulness, can notwithstanding (through the continued Love of God) *freely bestow his Strength, Labour, Estate, and Life too, for the Promotion of the Unchangeable Pure*

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way of God, in which he has believ'd, from whom he received, and to whom he ow's all that he hath.

But why *poor Non-Conformists*, after all their preacht up *Battles, Spoyls, Plunders, Sacriledges, Decimations*? & Rich, and Covetous as ever: As Rich, because *the Boson walks, and takes its Rounds two to one of* [illegible] *it did*; and Covetous, *because they remain as discontented, as if they were starving*; witness a Late *begging Book* from a *Non-Conformist's* hand, *which conjures their Hearers into larger Benevolence*, though by the style one would think, *it were their just Due.* I am perswaded, their *Preachings, Christnings, Burials, Churchings*, alias, *Lying in Visits, Exhortations, Thanksgivings, and Prayers, have cheated People of more Gold and Silver, then ever they did dare to make the least Pretence to* (though they alwayes dar'd to take, what they could get) *in their former Dayes of Power.* But this is nothing to me further, then that it is less dishonourable to *William Penn*, or any other *Quaker*, whom God hath blessed with a plentiful Subsistence, that having Estates, *they notwithstanding should sustain the Labour, and Suffering of Preaching the Gospel*, and that at all seasons, then in *J. Faldo and his Brethren*, who (it's greatly to be feared) preach, what they call the *Gospel*, that they might get Estates, at least Livelyhoods by it, let him or them say what they will. I could give him a long List of more *Exacting Jocky, Hawking, Mercenary, Bargains* of Presbyterians, Independents & Anabaptists, *then can readily be parallel'd by Parish-Priests*; A thing once denyed by them, and ought still to be Detested of all others.

§. 4. But he ends not here concerning the *Ministry*: For says he, *The Quakers deny our Ministry, because*

because we preach from the Scripture. A wicked Lye minted out of Hell it self: We have laid down no such Proposition; nor tending to it. But he supposeth *J. Parnel* helps him to prove this Assertion. "And here is the Difference of the Ministers of the "World, and the Ministers of Christ — The One of "the Letter, the other of the Spirit.

Strange Impudence, to call this a Proof. It is a Proof indeed, but against him; for if a False or Worldly *Ministry*, under the Form of Godliness may not be, Farewell Scripture. But if such a Thing will be allow'd us, then since the Letter or Scriptures *are not by them rejected, but in Shew most highly admired, and that they pretend to collect all they believe or know from thence* (though indeed they understand them not) we have great Reason to say, *that those who are Ministers only from the Letter, with what they imaginarily comment upon it, are not Christ's Ministers.* We are so far from making it a Reason why we deny your *Ministry*, who are under that Qualification, that we utterly deny you to have that Knowledge from the Scripture which we except against, but your own Inventions and groundless Conceits alone: For though *J. Faldo* thinks it very *Heterodox* to say, that unless we are immediately assured from the Light within of the Truth of what we hold, and that all Belief, not so discover'd, is a Lye; deriding at *Samuel Fisher's* Answer in that Case, *Those who swore, as the Lord lived, swore falsly, because they knew him not to Live*; affirming to us, *that they were such as did not believe him to live at all, and therefore* S. Fisher *erred* (in his Construction) I say, though it be so, yet we are not forelorn of Reason as well as Scripture to our Defence. For

pag. 14. 15.

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no Truth is ſuch to me, which I either do not know to be true, or have not ſome real Ground to believe to be ſuch, *however true it may be in it ſelf.* And that *Sam. Fiſher* urg'd that Scripture pertinently, and Conſequently his return upon it is impertinent, He himſelf has provided us with an Argument; for if he will not have it, that they therefore lyed, in ſaying as the Lord liveth, becauſe they knew him not to live, we muſt ſee what was the Reaſon that God gave their Aſſeveration the Lye. Sayes *J. Faldo, they did not believe him to live at all.* Very well, then the Narrow of the Difference lyes here, That we ſay, *They knew him not to live*; *And* J. Faldo ſays, *That they believ'd him not to live.* Now I would fain know which are moſt excuſable? One ſayes, they *who ſaid, as ſure as the Lord liveth, lyed,* becauſe they know not God to live; and the other, *that they believ'd him not to live.* If any thing be to be gotten, it is this; *that they who know him not to live might believe him however to live, whilſt thoſe who believ'd him not live, would not believe a thing they had no Ground or Knowledge inducing them to it.* But he has lead us to a quick Expedient, *They did know God to live; becauſe he that lives, may know from thence that God lives, who holds every Soul in Life that lives.* To which I return, that they did believe God to live, *becauſe they lived; for how could they doubt of his Living, who held them in Life:* But enough of this. To conclude; *A Living Spiritual Miniſtry we own that preaches the Everlaſting Goſpel in its own Power, and that freely, to the Raiſing of People dead in Treſpaſſes and Sin, to turn them from Darkneſs to Light, that they might ſerve the Living Lord God of Heaven and Earth, in the Newneſs of the Spirit, who is worthy of all Honour and Glory forever.*

CHAP.

CHAP. XII.

The Second particular Ordinance is a Gospel-Church. *His Definition for us, by its gross Contrariety to the Scripture. His base Inference of our Denial of Religious Societies, and Outward Gifts, from our Friends asserting of but* one Catholick Church, *and that it is in God. A Gospel-Church own'd. Our* Adversary *proved Heterodox about Apostolical Preaching. Inward Sence preferr'd before Intelligence.*

§. 1. THe Next Gospel-Ordinance, he says we deny, is a *Gospel-Church*; Not to spend time about his Way of Phrasing it, though uncooth enough; *We shall attend his Proof.*

page 16. " And the Church so gathered into
17, 18. " God, is the Pillar and Ground of
" Truth, where the Spirit alone is Teacher.

J. N. *Love to the Lost*, pag. 17.

Upon which he argues thus, *The Gospel-Church is a Church which hath other Teachers, and not the Spirit alone; whereas the Apostles gave themselves to Preaching of the Word, and Elders were ordained; therefore the* Quakers *deny a Gospel-Church, and they contradict themselves, for they have more Teachers then All others.* A Lye to be sure.

There is greatly wanting to this *Priest* a better Understanding, or more Honesty in using what he has; for who is not blinded with Prejudice, may discern, that from our speaking of the *Universal Church of God*, which says the Apostle, as well the

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the Quakers, *is in God*; he infers, *that we deny all Visible Religious Societies, commonly called by the Ancients the Churches of* Asia, Thessalonica, Ephesus, Corinth, *&c.* And from our Asserting the Spirit to be the only Gospel-Teacher of all who believe, he concludes, *that we deny all Preaching of Men, though by the Spirit.* O blind, or else most disingenuous Man! What? Charge that upon us, *which our Practice gives the Lye to every day.* But when we urge this against him, and such like *Adversaries*, then it is not, that he hath Mis-represented us, *but that we have Contradicted our selves.*

But to clear the Point, if it can yet be doubtful: We do believe, *there is One, and but One Universal Church, the Ground and Pillar of Truth, and that is in God; anchor'd, establisht and built upon him, the Rock of Ages, and Foundation of many Generations:* and as such, neither is every Visible Society, making Profession of Religion, nor are all of them together, *that Church*; but such alone, *who are washed in the Blood of the Lamb, and ingrafted into the True Vine, bringing forth the Fruits of Holiness to the Eternal Honour, Glory, and Renown of Christ the Head, who is over all, God, blessed for evermore.* And though there be a Mediate Preaching, which is to say, that the Spirit speaks by such whom he hath anointed to preach; yet it cannot be strictly said, that *Man preaches*, or it is *Man's Ministry*, but rather, *the Spirit by Man, and that it is the Spirit's Ministry, and Man only a Mean, or Instrument, through which the Teaching is convey'd, or Direction rather to the true Teacher, the Light in the Conscience:* Not that the Lord doth not sometimes plentifully teach his Children without any such Means too, who are turned to the Grace in the Heart, and believe and walk in his Holy Light, where

God is to be found, and an Access to this Holy, Blessed Presence administred; for he hath both promised *it* of old, and perform'd *it* in our Dayes. Thus the *Apostles* were *Preachers*, not from Man, nor by Man, but by the Revelation of the Son of God, declaring of the Mysteries of God's Everlasting Kingdom, as they were moved by the Holy Ghost: And so none are exempted; *for all may Prophesie one by one, that the Church may be edified.* 1. Cor. 14. 31. Yet I cannot but observe, that (1) the Man implicitly denies *that to be a True Church, which is the Ground and Pillar of Truth*, for such the *Quakers* style *a Gospel-Church.* (2) That he affirms *the True Church to have other Teachers then the Spirit*: which is to say; *that the Primitive Churches were not led, guided and taught by the Spirit of God only, but by some other Teachers also; contrary to express Scripture, the Promise of God, and very End of the blessed Gospel.* If he sayes that he meant the *Apostles*, that were inspired; I answer, that was never deny'd by us, *because that was the Teaching of the Spirit by them*, which was very little less, then if it had been immediately in them: So that one of these two things must follow from his kind of Arguing; *Either the Apostles preacht without the Motions of the Eternal Spirit*; *Or, Preaching as they were moved of God's Spirit, was their Preaching, and not the Holy Spirit's that so plentifully dictated to them what they were to say*: But in as much as neither can be reputed true by true Christian Men, I conclude *the Quakers sound*, and their boasting *Adversary Heretical.*

§. 2. But he thinks he hath clearly got the Point of us, about a *Quaker's* telling him, *they knew that one of the* Dutch *Nation spoke by the Spirit in a Meet-*

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ing of ours, though in that Language which was not understood by the Meeting, because they all found Refreshings.

I will be faithful in giving his Observation upon it: Of the unknown Language he sayes, *This was orderly according to the Popish Mass, who read Prayers in an Unknown Tongue to the People*; but herein he wrongs us, for though we do acknowledge, that the pure and single Power of the Almighty, may both strike Astonishment, and give Refreshment, where the words utter'd are not alwayes understood; since he doth both frequently without them: and that Understanding and Sence are two things; for the *Devil* may speak the best words in the Bible, and be an undiscover'd *Devil* still, except by this Divine Light, Power or Spirit he be inwardly manifested; consequently a right *Sence* may be had, where words may not be understood, which is the *One Tongue* to the Children of the Light. Yet we not only decry all design'd Obscurity by Praying and Preaching in unknown Languages, but with the *Apostle* say, that we choose rather by far to speak in a known Tongue, that the People may understand our Words, as well as have a sence of our Spirits; Nor did ever any *Quaker* yet pretend to be moved to pray in an Unknown Language, whilst he was Master of that which was well known to the People: since then we don't affect such Obscurity, the Case of all those *Papists*, who pray in *Latin*, rather then in their Native and vulgar Tongue, he is very disingenuous in that reflection.

§. 3. Upon the *Quakers* Reason, why they knew that Declaration was from the Spirit of God, viz. *because they found Refreshings*, he bestows this Confuta-

tion; *so have Children many a time* AT PUPPET-PLAYES. *What a pass are these People come to, who yet deny all Teachings of Man?*

But what a Pass, may I rather say, hath this Man's implacable Spirit against the Truth of God brought him to? who to his Dishonesty before, adds Prophaneness, joyn'd with Scoff and Impudence, when he denies all Refreshment that comes not by sound of Words, in a known Tongue, *to be any more Certainly from God's Spirit then the Pleasure, Children take at* Puppet-Plays, though he could not but think the Person that spoak to him, *meant by Refreshings what came from God, & that there can be no Proportion or Comparison betwixt that Pious Answer, and the Ungodly Sport of* Puppet-Playes. *Ben. Johnsons* ALCHYMIST, which all good Men detest, and *himself dying, abhorr'd*, hath nothing in it *half so gross in Abuse of Religion.* I even tremble at the Thoughts of that *Hand writing upon the Wall*, which this Man's Impiety is writing (I fear with indeleble Characters) against him, who will receive a just and certain Recompence at the hand of the Righteous Judge of Heaven and Earth, for all his hard Speeches against the Holy Way of the Lord.

§. 4. But let me not omit to show the Blow he gives his own Cause in this Expression; since by the same Reason that we know no *Refreshment* to be any more of God, without known Words, then that of a *Puppet-Play*; *he knows not any more the Teachings of the God above, p.* 113. *nor the* Motions *of the Holy Ghost or Dictates of the Grace of God within* 2. *Part.* 9, 10. (known Words being excepted) to be of God; *than that Refreshment little Children have in a Puppet-Play*

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The Conſequence of which *Diabolical Compariſon* is nothing leſs, *then to overthrow all inward ſence of God's Preſence, or that Refreſhment which comes from it*; And then indeed, we muſt confeſs, we ſhould be neceſſitated either to deny all Teaching, or conclude with this Antichriſtian Prieſt, *That Man's Teaching, or Miniſtry ought to be adhered to.* Where *if Puppet-Playes be meer Imitations of real things*, as I have been credibly told, we know not, *but our Ignorance of an Inward Sence, might render us very fit to judge in favour of the* Prieſt *& his* Puppet-Play-*Doctrine*; till when, we leave Imitating *J. Faldo*, and the *Puppets* together, who alike fainedly repreſent Life, Power and Spirit, but in reality are empty Sounds, and meer Wind ratling through lifeleſs Truncks.

CHAP. XIII.

But we deny Preaching, *ſays he. His Diſingennity in ſtating our Principles. We hold and practiſe true* Goſpel-Preaching. *No Difference between what the Light teacheth and the Scripture. Our Goſpel is* Peace; *Our* Adverſary's, *is* War, *&c. True Preaching converts, our* Adverſary's *not.*

§. 1. ANother of thoſe Ordinances, he falſly affirms us to deny, *is Preaching*, of which he ſpeaks thus; *They will allow a Hearing the Word preach'd, and that muſt be the Light within*; pag. 20. *but the Mind of God contained in the Scripture, they muſt by no means hear preached; for (as I hinted from* G. Fox) *we muſt*

must not hear Man; for the Prophets bid cease from Man.

This is so far from making against us, that it makes for us, at an high rate; For who preaches without that *Light* of Christ, that the *Quakers* affirm all True Preaching proceeds from, preaches not from the Discoveries and Leadings of the Light, and consequently all such Preaching *is in the Darkness*, where God's Counsel cannot be known. Nay, how is it possible that People can be turn'd from Darkness to the Light, (the End of Preaching) by those, *who deny, that Men ought to preach from the Revelations and Guidings of the Light?*

§. 2. He hath also with manifest Baseness, brought us in, as putting a Difference betwixt our Preaching by the Light within, and that Doctrine of God, which is contained in the Scriptures; Whereas we Read, Believe, Practise and Preach no other Doctrine, for Truth, *then what is explicitely or implicitely there held forth*, and testified unto: Though we confess, that we don't only so believe, practise, and preach it, because there written; *but from an Inward Living Power or Spirit, which both Opens the Mysteries thereof to our Understandings, begets right Belief in them, and at sundry times moves upon our Hearts to declare a fresh those Ancient, Blessed Truths therein expreſt.* And this is what *G. F.* meant, and *we All understand by Ceasing from Man*, to wit, *meer Man; not Man Inspir'd*, or so Divinely qualified.

But he has a Scripture, and a Passage out of *W. Smith* to justifie his Charge, at least he thinks so;

Rom. 10. 15. 18. *And how shall they preach, except they be sent? as it is written, How beautiful are the Feet of them that preach the Gospel of Peace?*

Peace? &c. We say so to; and did he mean the same, 'twere happy for *J. Faldo.* By being sent, we understand by the Light within, and the Scripture without, a *being anointed by the immediate Power of God*, without which the Disciples themselves, who had so many Advantages above us, were not to budge: They could have told most of what *Jesus* had done and suffer'd, which, though Truth in it self, and they able to relate it, yet bare Truth, and all they had seen or known, *without a Living Immediate Power and Commission* within (the Baptism of the Holy Spirit) *they were not to budge on God's Account.* If *J. Faldo* could give us as good Evidence of his being so call'd, as he hath done of a False and Enrag'd Spirit against the Truth, we should acknowledge him for a Gospel-Minister; but since he dis-acknowledges all share in any such Mission, we justly refuse him any part in a Gospel-Ministry.

§. 3. In short; If none can preach without being sent, then since he & his Tribe were never so sent, they ought not to preach, nor any to hear them; For Right Faith can never come by such a Ministry: No; They are Right Gospel-Ministers, & their Feet truly beautyful, *whose Gospel is Peace on Earth, & good-Will towards Men*; *Not Garments rold in the Blood of Kings, Princes, Rulers and People*: *No Worldly Armies, Battles, Victories, Trophies, Spoiles, Sequestrations, Decimations, and the like Blood-thirsty and Tyrannical Projects*: In which *J. Faldo* and his POOR NON-CONFORMING MINISTERS have had their *Hands* almost *over Head and Ears, till they had well nigh lost their Ears, and their Heads too.*

Such

Such Covenant-breaking, Self-seeking, Proud, Covetous, Tyrannical, Club-law, Persecuting Priests we could never own; but ever did, and ever shall earnestly bear our faithful Testimony against them, as the *Locusts, Caterpillers, Serpents, and Dragons of the Earth, whose Cruelty, Self-seeking and Falsness hath griev'd Good Men, and caused the Wicked to Blaspheme the Name of the God of Heaven*; whose Damnation slumbers not, if by unfeigned Contrition not prevented.

§. 4. Well, but we are to hear, what strength *William Smith's Primmer* can give to his Charge; "*Quest.* Is there something of God in my Consci-"ence, that will give me the Knowledge of him? "*Answ.* There is not any thing else that can do it. That is, *principally* there is no other Teacher, no other Revealer, or Discoverer of the Mind and Will of God to us then *Christ the Light*, as saith the Scripture; *No man knows the Father but the Son, the true Light, and he, to whom the Son reveals him: And whatever makes manifest is Light.* Now unless a Man may know God without any Manifestation, it is impossible, that he should be known without Light, that only gives it; especially when it shall be considered, *That HE is Light it self:* If then there is no Knowing of God, but that which we know must first be manifested, and that whatever makes manifest the Things of God, *is Light*; it evidently follows, *That the Light is the Alone Author of those Discoveries Men receive of the Mind of God.* And whatever Knowledg may be given or rightly obtained through the Scriptures, is not to be imputed to the Scripture as such, but that Divine Light, which gives inward Con-

Conviction of the Truth, of what is outwardly read, or writ in that excellent Book called Scripture. *So that still to Christ the True Light, as the Chiefest Cause* (in which sense he is most properly so called) *do we rightly ascribe all the Knowledge we have of God, and his Everlasting Kingdom.*

CHAP. XIV.

His Charge of our Denial of Gospel-Prayer, *inverted. The Prayer he pleads for, Anti-Gospel. True Prayer stated, asserted and defended with Plainness from Scripture and Reason. That as well in Families as Meetings, and at Meals, as both False Worship, detestable to God. All False, wherein God's Spirit is not the first and chief Mover and Assister. The Subtilty of* Satan *in putting upon unacceptable Prayer, to prevent True Prayer.*

§. 1. BUt we deny *Prayer as well as Preaching*, if he may be credited; and indeed we do so by the same *Figure*, or contrary Way of Speaking, *that We deny them*, that is, as *John Faldo* owns them; but not that therefore we should deny them at all. His Charge lies in three parts. pag. 23, 24, 26.

First, *That we Contemn True Gospel-Prayer*; To prove which he cites *W. Smith's Catechism*, p. 107. "Though some may not speak in such formal compo-"sed Words, yet in the same Wisdom their Words "are formal; they can set their own Time to begin "and end; and when they will they can utter Words, "and when they will they can be silent: and this is

"the

"the Unclean Part, which offers to God, which he "doth not accept. Very well, and what is this to the denying of Gospel-Prayer? It seems then, that what Prayer this Passage reflects upon, is Gospel; consequently, if I understand any thing, *formal, wise Words, in Man's Time, and Will, which is Unclean, is Gospel-Prayer in* J. Faldo's *account*; otherwise it is utterly false to say, *That* W. Smith's *Words prove the* Quakers *to contemn Gospel-Prayer.* But what can be more clear to the View of every Impartial Soul, then that J. *Faldo*'s making that Prayer only which he is capable of himself, that stands in his own *Time, Will, Wisdom*, and *Invention* to be Gospel, rather then to deny it, and seek after one more truly Evangelical; *is not so much to maintain the Truth, as himself.*

§. 2. Secondly, he sayes, *That we own no Prayer that is not by immediate Inspiration and Motion of the Spirit, and without the Use of our Conception and Direction of our Understanding*: His third I will add to this, because to the same Purpose; viz. *That we own no Prayer, but what is by and in the Light Within*; and here he brings 3. or 4. Testimonies which are to the same purpose. I grant what he says of us in this particular, *to be our Faith*; and shall prove it to be found Doctrine from the Scriptures of Truth. *The Worship of God is in the Spirit and in the Truth*; Now unless Men may perform Gospel-Worship without the Spirit and the Truth, or if in the Spirit and the Truth, *yet not by the Motion of either*, a thing absurd; it must needs be, *that Men ought only to pray or preach by the Motion of the Spirit and of the Truth.*

P. 27, 30.

Joh. 4. 24.

If

If ſuch only are Children of God, who are led by the Spirit of God, and walk in the Light, as Chriſt is Light, and that therein Acceſs alone may be had to God, who is Light, and in whom is no Darkneſs at all; then with good Reaſon may we ſay, *That no Prayer that aſcends to God without the Leading of God's Spirit, and which is not by, and in the Light, can be acceptable with him*; conſequently, *Goſpel-Prayer is only from the Motions of the Spirit of God, and by and in the Light of Chriſt.* Again,

If even Prophecy or Preaching was to be of old, *but by the immediate Revelation or Motion of the Spirit*, though it was but to Men; of far greater Reaſon *ſhould not any Prayer be made without a Motion of the ſame Spirit, which is to the Eternal, only Wiſe God.*

§. 3. Nay, the Creature conſidered from under the Leadings of God's Spirit in all Religious Actions, is unable to think a good Thought, much leſs, to perform one good Work; and as the Profeſſors ſay, *from the Crown of the Head to the Soal of the Foot, are altogether unclean*; will it follow then, *that either ſuch corrupt and ſinful Duties are Goſpel-Prayer, and an Ordinance of God*: or elſe, that what we aſſert of Praying by the Motions of the Spirit, and in, and by the Light of Chriſt in our Hearts, *muſt be the only Goſpel-Worſhip*, which we are yet further inclined to believe.

For it is ſaid in Scripture, *that the Word and Prayer ſanctifieth all things*: Now if we take this *Word* in our Senſe, to wit, *the Word of God*; then we are to conſider, whether the *Word* derives its Sanctifying Vertue from the *Prayer*, or the *Prayer* from this *Word*?

Not

Not the former to be sure; If then it be allowed to be the latter, since this Prayer (which to be sure is Gospel, or the Apostle would not have owned it) *hath a Sanctifying Vertue in it*; & that no Prayer begun or carried on by meer Man, can sanctifie, because we are of our selves unable to *think one good Thought*, it evidently follows, *That this Word of God, which gives Prayer that Sanctifying Power, doth begin or move first to that Sanctifying, Acceptable, Truly Gospel-Prayer.*

§. 4. But now suppose by *Word* is meant the Words, either of Scripture, or Preachings, yet are we safe; For, since nothing can sanctifie, but it must be from it self, or something else, and that meer Man in Preaching or Praying cannot; and that God is that alone Power, Wisdom and Eternal Spirit that is able to sanctifie; it will follow also, *that God's Spirit or Power moving in the Heart is that alone which renders the Words or Prayers of any sanctifying.* Nor is this all; The Pool of *Bethesda* is a notable Figure of the Matter in hand: where the Certainty of being cured upon stepping into the *Pool* so soon as ever the *Angel* had moved the Waters, doth very lively represent to us, that *what Benefit we may ever expect to receive from the Lord, comes not from an hasty Rushing into any Religious Performance in our own time, but our patient Waiting, till the Lord's holy Angel stirs and moves the Waters, and then to lay all aside to imbrace so blessed an Opportunity.* Further,

§. 5. The Gospel-State is an *Eternal Sabbath.* He that prayes in his own *Will, Time, Wisdom, Invention, is picking Sticks, and kindling a Fire, and compassing him*

himself about with the Sparks of the Fire of his own kindling: This Man hath not *Ceast from his own Works*, he will suffer loss in the Day of God, and his Bed will be made in Sorrow.

§. 6. Nor is this the utmost of our Force; For whatever God hath not required, just will it be with him to say, *who hath required these things at your hands?* 'Tis true, God loves that his People should pray, and Christ injoyns it; *but he also bids all Watch unto Prayer*; that is, *wait to feel that Spirit of Life to stir which gives Life to Prayer, the Key of* David, *by which Heaven's Door is opened, and the Soul comes to receive True and Heavenly Refreshment.* The Want of which maketh so much Complaint among some, *that their Duties are Unholy Things, they want Power, they have prayed long, but to little purpose*; whereas had they pray'd aright, that had never been. Much more might be said to this, but my Conscience is clear in the Matter, and I shall conclude this Point with a general Confession and Caution.

§. 7. We do acknowledge, *That God is; That he ought to be worshipped; That Worshipping of God is strictly a bowing down before him, in Fear and Holy Reverence, according as he makes himself known to the Creature; That Prayer is a Gospel-Ordinance; That it is not only Good, but Necessary to be used; That God only can give us to pray aright, as well to pray at all; That therefore his Assistance is necessary*; to have which, there ought to be *a Waiting out of all Conceivings, Inventions, or Forms, to receive a Living Touch, and Sence from his Pure Living and Eternal Spirit, whereby to set our Spirits at work. This is that Oyl, which makes the Chariot Wheels go* smooth-

smoothly, and without which they grate and jarr. Those who have not Words, especially in Publick Places, *have Sighs and Groans, and a deep and silent Exercise of Spirit God-wards: In which blessed Communion is joyned, and Refreshments that out-do all Worldly Satisfaction.* That it is the Duty of all to wait upon God, and that not only at Publick Meetings, but at their own Houses also, and therein as well at their Meals as at all other times for Worship. If any have the Motion of God's Eternal Spirit upon their Hearts, let it be answer'd, to God's Praise, and the Edification of others; if not, let none offer up an *unsanctified, dead Sacrifice to the Lord,* as all that comes from meer Man is, for it will be their Burden: neither prodigally spend their own Portion, or that Bread upon others, God has bestowed for their own Use. Thus, whether such *Eat, Drink, Sleep, or otherwise Enjoy of God's Benefits; Let all be done with holy Awe, and to the Glory of God our Father:* as it will certainly be, if there be but *a still and reverent Waiting in Spirit upon the Lord, in the Light of Christ, to be made sensible of his Goodness, and Blessings upon us, and Unity with us in our Undertakings, and Enjoyments.* And let this be a *Warning* unto all, in the Name and Fear of the Jealous God of Heaven and Earth, that they do not offer up to God their *halt, and lame, and blind Self-Sacrifices,* which my God abhorrs; Especially you *Professors,* whose Leaves are large, *but your Fruit little:* Think not to be heard by your Multitude of Words, nor Variousness of Duties; *God regards the Root, the Life, the Power, the Spirit that begets them, and whose Life it is that animates them; if they arise from God's Holy Spirit, and Seed of Life, they can, they will interceed and prevail;* but if not, *God will say to you one Day, who has required*

required these things at your Hands: O! for the Love of God, and your own Souls, offer not God a Worship *out of His own Spirit, much less Contend for it*: for you strengthen *Satan's Bonds* in so doing, and feed the *Mystery of Iniquity, the painted* Jezabel, *the Mother of Harlots, from whom these false accursed Births have come; who under outward Imitations and Performances holds People in Death and Darkness, and perfect Enmity against God, and his Living, Spiritual, Holy Seed in them, and others, that is able to bruise the Serpent's Head*; which is the Pure Way of God, and in whom is the Blessing forever; For the *Devil* the subtil Serpent having got into those outward Courts of Religion, Signs and Shaddows of the Good Things, which God had given Credit to by his Appearing once in them, he pleads their Divine Institution, against the very Life and Substance, that like old Garments it hath put off; And so all are deceived by his Transformations and subtil Twinings, who come not to that Inward Sence of Life and Power, which relish the very Spirit, and can try the Inside: Servants are not Masters because they wear their old Clothes; neither is the *Devil* an Angel of Light, because he puts on [redacted], the *Spirits* old Clothes. God once appeared at the Mountain, and *Jerusalem*, therefore was either Worship to continue? No; God disappeared, that he might set up a more Spiritual Worship, where ends Meats and Drinks, and all outward Services, figurative of the Good things come.

§. 8. Let it not be evilly taken by any of you, neither be ye offended in me, or the Doctrine I here defend; *For all Preachings, Prayings, Graces* (as they

are

are called) *with the rest of the Worship of the Day, which arise not from the Holy Power and Spirit of God*, it is at this time laid upon me, and I am bold to declare, in the Name of the Eternal Holy God, *A Blast, an utter Blast is coming upon them all, and they shall be found amongst the Chaff, and not the Wheat, in the Day of God's terrible Tempest, where nothing, but the solid and weighty Seed shall remain Stable and Unshaken.* O bow, bow ye *tall Cedars, and sturdy Oaks!* Come out, and be ye separated by the Power of my God, from all your *Inventions, self-Contrivances, self-Runnings and Willings, ye Children of the Night, and Lovers of your own Works, more then Lovers of God's; who out of the Living, Pure Eternal Spirit of Life, are holding forth Faith, Worship, Prayers, and Ordinances, and contending for them, against the very Life it self, that in a more plain Appearance is risen, departed from them;* and come to know the one *True Faith, Worship, and Great Ordinance of God, by the Operation of his Spirit in all your Hearts and Consciences*; else you will dye in your Sins, and *Christ shall profit you nothing*, but your Dreams of Salvation shall vanish, and utter Destruction will be your Portion for evermore.

CHAP.

CHAP. XV.

His Charge of our Denial of Baptism *and the* Sacraments, *introduc'd with a Discourse of positive Commands, Destructive of the Foundation of Religion. The* Priest *against God, Scripture and Reason. He confounds himself.* Baptism of Water *prov'd* John's; *and not to continue.* Mat. 28 19. 1 Cor. 1. 17. Ephes. 4. 5. *cleared and vindicated. The One* Spiritual Baptism *defended.*

§. 1. I am now come to the two last Particulars of this Charge, *Baptism*, and the *Lord's Supper*, which he introduceth with a short Discourse of the Nature of God's Commands, respecting *Gospel-Ordinances*, which he sayes, we deny. I shall only take notice of this Passage, where he tells us, *that the Ordinances, hitherto consider'd, are called* Moral, *from their natural Obligation, although respecting the Substance, they deserve a more* EVANGELICAL *Denomination, without which we cannot* (sayes he) *call them* CHRISTIAN ORDINANCES. *But these two I come now to consider, are purely positive, and depend meerly upon divinely reveal'd Institution, and God has so express'd his Jealousie over this Right of his, that when Sins not only against natural Light, but superadded Precepts to confirm and strengthen its Doubtfulness and Decays, have been passed by without any special Expressions of his Provocation; Sins committed against his positive Laws* pag. 33. 34.

(*as* CIRCUMCISION, and all Ceremonial Laws, as well as *Water-Baptism*, and what is generally call'd the *Lord's Supper*) have been avenged with a high Hand.

To all I return these short Heads of Matter. First, that a *Ministry*, grounded *Internally* upon the Grace and Gifts of God; *externally* upon the Scriptures of Truth; A *well order'd Church*, consisting of Religious Members; *Preaching*, *Praying*, *and that Scripturally too* (by him call'd *Christian-Ordinances*) are by him made *Natural to all Nations*, antecedent to Christ's outward Coming, and consequently, there was the *Thing Christianity*, before the *Name Christianity*: which pleads our Cause against his first Chapter; and a gross *Self-Contradiction*. Next, that those he calls *Natural Ordinances*, and of Universal Obligation, are far more *Substantial and Necessary to Salvation, than those two of Water-Baptism, and the Lord's Supper*, upon which he more peculiarly bestows the Title of *Christian*; since no Man can ever be saved without the one, I mean those *Natural Ordinances*, as he calls them; *and any Man may be certainly saved without the other*, that he so peculiarly calls *Christian-Ordinances*; which how Unreasonable, and Preposterous it is, let the *Impartial* Judge.

Yet again, his great Ignorance, and Abuse of God, and true Religion appears in this, that not only he himself egregiously errs in such a Construction, but confidently affirms *God to be more concern'd to vindicate the former, and take Vengeance for the Breach of his positive and exterior Precepts*, as the *Ceremonial part of the Jews Worship, and the Bread, Wine, and Water* Sacramentally us'd now a days (if yet as such, they may be accounted Precepts) which the *Devil* himself can

men creep into the Profession of, and cannot cleanse as concerning the Conscience, *then of his fundamental natural and substantial Laws and Ordinances, without which God cannot be worshipped, nor one Soul saved*; in plain *Contradiction* to that notable Passage of the Prophet, *Bring no more Vain Oblations, Incense is Abomination unto me, the Sabbaths, the Calling of Assemblies I cannot away with, it is Iniquity, even the Solemn Meeting. And when you spread forth your Hands, I will hide mine Eyes from you; yea when ye make* (or multiply) *many Prayers, I will not hear; your Hands are ful of Blood*: WASH YE, MAKE YOU CLEAN, PUT AWAY THE EVIL OF YOUR DOINGS FROM BEFORE MINE EYES; CEASE TO DO EVIL, LEARN TO DO WELL, SEEK JUDGMENT, RELIEVE THE OPPRESSED, JUDGE THE FATHERLESS, PLEAD FOR THE WIDDOW; Where the Case is determin'd against him. For here we have an Account of their *Exactness in many Outward Ceremonial Laws, standing in figurative things*, and a most severe Reproof of them, *for their great Degeneracy & Corruption, as to their Morals, or Rebellion against God's Natural Ordinances*, as *J. Faldo* calls them. Isa. 1. 13, 14, 15, 16, 17.

God himself brings the natural and positive Ordinances (as by this *Priest* distinguisht) into the Scales, *& gives the weight against the latter*. Let him show us when ever there was a Man washt and clean'd that was reprov'd for omitting any of those positive and Ceremonial Laws, *as I have produc'd a plain Scripture, that expresses God's Detestation and Abhorrence of those of his Elected Nation the* Jews, *that erred from the Eternal*

Law of Righteousness writ in the Hearts of the very Heathens, though they were never so punctual as to their Observance of outward Institutions; and he will do something: otherwise, as it is manifest, what a Kind of *Christianity* this Man would make, that any *Celsus* or *Porphyry* would blow away with a breath; so it is most clear, *that God lays a far greater Stress upon Mens walking up to those Immutable Ordinances* (by our *Adversary* called Natural, which we can accept of, as being proper to Mankind) *then those Temporary and Shaddowy Services that must vanish upon the Appearence of the Substance it self.*

And Lastly, It is no less then *Blasphemy* in our *Adversary*, and an evident Contradiction to himself, to assert, *That the Light he grants those Immutable Ordinances to result from, may be doubtful, or decay respecting it self*: since it were to say, *That God the Fountain of that Riveiet of Light, from whence those excellent Streams Come, is Doubtful, and lyable to decay*; for whatever is naturally incident to any measure of Light; *is so to the whole*: Nay, it is to affirm, *that from a doubtful and decayable Light may and doth issue forth Clear, Divine and Eternal Precepts of Righteousness.* I would not have *J. Faldo* lay the Blame of his own Doubts or Decays upon the Light; but upon his own Rebellion against it. He has too too largely vilified that blessed Manifestation, to receive much Benefit by it. But O the Injustice of Men, *that impute all of Incapacity to see, which is truly from themselves, to the Light Within*, which yet they refuse to be ruled by! Let the sober *Reader* be seriously warned, that he believes in no such Pestiferous Doctrine, which in short, tends to no more nor less, *then an Exalting and Preferring the Exterior Coat, or Shell of Religion* (and that most of their

their own making too) *above and beyond that Eternal Light, which is the Law of God in the Heart, that leads to perform our Duty uprightly both to God and Man.* For I had rather be *Moral Socrates* in the Day of God's terrible Judgment, then *Out-side-Christian* J. Faldo, *with all his Jeer and Enmity against Christ's Light within.* But let's hear what he sayes to these *Christian-Ordinances* in particular, though we have no Reason to expect much to his own Purpose, whatever he may say for ours, when we consider, how shamefully he has introduced them.

§. 2. *I shall begin with* Water-Baptism, *it being the first in order of the two, both in its Institution and Practice; which the* Quakers *deny (in these words)* "Baptism we own, which is the Baptism of "Christ with the Holy Ghost, and with Fire; but "we deny all others. *J. Parnel's Shield of Truth,* pag. 11. p. 36.

To which I say, that we have great Reason so to do; for first, Christ never was *Administrator of Water-Baptism, but that of Fire and the Holy Ghost.* Water-Baptism was *John's*, the Fore-runner, figuratively, and used to that Preparation, necessary to receive the visible Coming of the *Messiah*; were the *Messiah* now visibly to come, and *John Baptist* alive, it would be Indisputable: But that Time being past, and it being *John's* Visible Administration, which is over, and not *Christ's*; and lastly, that the Fore-runner is not to continue, but give way to Him, and his Administration, that was so fore-run, which was Christ, and his Baptism; we do conclude, that there is no such *Baptism*, as *J. Faldo* charges us with the Denial of, that can plead any continuance in the *Christian*

Church: Which *John* himself was not unsensible of, when he said, *I shall Decrease, but he will Increase*; and who (like the Morning-Star) accordingly Decreast, and became Ecclipst by the Encrease of the Brighter Glory of Christ, who was and is Lord of all.

§. 3. If any should say, that it is not meant of *John's Baptism*; but a new Water-Baptism instituted by Christ, because of those onely Words on which they ground their Commission, *Go teach all Nations, Baptizing them, &c.* *J. Faldo* answers for me, that it is a Mistake; *He means not another Water-Baptism from John's*, when he tells us, *that the Water-Baptism (which he calls the* Christian-*Ordinance*, and renders the *Quakers* a sort of *Heathens* for denying) *is that Baptism which was in point of Order and Institution, before the Bread and Wine were instituted*: which how well soever it may square with the *Episcopalians*, *Presbyterians*, *Independents*, and *Anabaptists* Notion of Baptism, (whom he says, he has no further concern'd in his Book, then vindicated) and his own date of Christianity from Christ's Resurrection, it is manifest; first, *That no Commission was given by Christ, before he broke Bread with his Disciples*; *Consequently he must intend John's onely*: And next, *That* John's *Commission it self is not extant*; *much less any Commission to perpetuate his, as generally oblieging*: But above all, that the Disciples of Christ should not onely use, but esteem for an Ordinance of Christ a Baptism, *that had not their Lord for its Administrator*, as saith the Scripture; *for Jesus baptised not*: is absurd, and all together *Anti-Gospel*. If we will credit Christ's own saying, *The least in the Kingdom of Heaven is greater then John*; as if he should

ſhould have ſaid; *John's Adminiſtration was an Introduction, and a Kind of Preparation in order to my Coming, but no otherwiſe is it intereſſed in my Kingdom, which is Spiritual, and that I am now about to ſet up in the Hearts and Conſciences of Men; and the leaſt of that Spiritual Kingdom is greater then the Children of* John's *Watery Diſpenſation.*

§. 4. That this is Truth I will further prove even from that very Place, which they repute a ſufficient Commiſſion for Water-Baptiſm. *Go therefore and teach all Nations, Baptizing them in the Name of the Father, Son and the Holy Ghoſt, &c.* Mat, 28.

In diſcourſing of things laid down by the *Evangeliſts*, it will not alwayes ſuffice, what ſome one *Evangeliſt* ſaith; as in the Paſſage Controverted. We have here a Commiſſion, it is granted; but what it was with reſpect to the Baptiſm mentioned, and the Time when it was to take place, will be the Queſtion; To reſolve which, we muſt have recourſe to another place, without which this cannot be ſo clear to thoſe, who ſeek after Scripture-Demonſtration. *Luke* in his Hiſtory of the *Acts* of the *Apoſtles*, ſoon after his Addreſs to *Theophilus*, gives us an Account of ſome farewell-Expreſſions, Chriſt uſed to his Diſciples; not ſo fully expreſt in his Hiſtory; which he delivers to us after this manner; *And being aſſembled together with them, he* (Chriſt) *commanded them, that they ſhould not depart from* Jeruſalem, *but wait for the Promiſe of the Father, which* (ſayes he) *ye have heard of me.* FOR *JOHN* TRULY BAPTIZED WITH WATER, BUT YE SHALL BE

BE BAPTIZED WITH THE HOLY GHOST NOT MANY DAYES HENCE.

From whence nothing can be clearer, then firſt, that the Baptiſm mention'd in, *Go teach all Nations, Baptizing them, &c.* was not the *Baptiſm of* John; but the *Baptiſm of the Holy Ghoſt*, call'd, *the Promiſe of the Father*, which they were to wait for, recorded by *Luke*, both in the 24th Chapter of his Hiſtory of Chriſt, and the firſt Chapter of his Hiſtory of the *Acts* of the *Apoſtles*. Nay, leſt it ſhould be thought, that he meant of another *Water-Baptiſm*, as ſome vainly imagine; to help their Underſtanding, and prevent all ſuch Miſtake, he diſtinguiſhes, *not betwixt* John's *Water-Baptiſm, and his own, but betwixt Any Water-Baptiſm at all, and his own Baptiſm of the Holy Ghoſt. John* indeed baptized with Water, *but ye ſhall be baptized with the Holy Ghoſt*. Then you will be fitly qualified, and commiſſionared, after you ſhall have received the Promiſe of the Father, which you are to wait for, and then to go and teach all Nations, *baptizing them*, &c. Suitable to thoſe Expreſſions of the *Baptiſt* himſelf; *I indeed Baptize you with Water, but he ſhall Baptize you with the Holy Ghoſt. His Fan is in his Hand, he will throughly purge his Floor. He that cometh after me is preferred before me.* Mat. 3, 11, 12.

Beſides, the very words themſelves taken in the *Original* Tongue, import in Point of Propriety nothing leſs. For the *Greek* knows no ſuch thing, as βαπτίζοντες αὐτὸς ἐν τῷ ὀνόματι, &c. *baptizing them in the Name*, but βαπτίζοντες αὐτὸς εἰς τὸ ὄνομα, *baptizing them into the Name of the Father, Son, and Holy Ghoſt*, which by

by the frequent use of that Preposition Εἰς, *Into*, it is impossible for Water-Baptism to do; no more, *then for a Man by it to be baptized with the same Baptism, where-with Christ was to be baptized; to be buried with him, Christ, to be baptized into Christ, and so to be baptized into his Death*; or by it, *and not by One Spirit, to be baptized into one Body.* Which because no *Water-Baptism* could ever do, it consequently follows, *that it was never intended of Water-Baptism* since it would then have been, to ascribe that to meer *Water-Baptism*, which it is both utterly impossible for it ever to perform, and is really the alone Property of the *Spiritual Baptism* of Christ to effect. Rom. 6. 4.

§. 5. To our Objection of the Apostle's Answer, *Christ sent me not to Baptize, but to Preach*; he argues; *Because he did Baptize some, therefore it was an Ordinance: and that he baptiz'd so few, was but providential, not designed*; *and the Reason why it was not laid upon the Apostle* Paul, *was because his Call was extraordinary and out of due time.* p. 39.

But the Confusion and the Weakness of this Reply, might save me the Labour of an Answer with all, but those who might esteem it Unanswerable, because almost Unintelligible. For if every Practice was an Institution, then because the same *Apostle* Circumcised, it was a *Christian-Ordinance*. *Practice* then, we see, and all the reasonable World knows, is not *Institution*. Many things indifferent in their Nature may be practised and used, and yet never instituted or required.

That he had it not in his *Commission*, the *Priest* himself grants; but excuses that Defect by a greater, viz.

viz. *He was called extraordinarily, and out of due time.* But as they were all extraordinarily called, or elſe the *Prieſt* contradicts himſelf, ſo if we may believe the *Apoſtle*, he was Inferior to none of them; If not in his Works, I know no Reaſon, why he ſhould be reputed ſo in his *Commiſſion.* That his Commiſſion was of God is granted on all hands; And if it pleaſed God to make it none of *Paul's Commiſſion*, we would be glad to ſee any of our time produce one more large, and effectual; till when, we are contented with no more Extent in the Point, then God pleaſed to give his *great Apoſtle*: and believe, whatever *J. Faldo* ſayes to the contrary, that he was a *Goſpel-Chriſtian-Apoſtle: And if Water-Baptiſm had been then reputed a Goſpel Chriſtian-Ordinance, neither had God omitted that in his Commiſſion, nor had the Apoſtle ſpoke ſo lightly of it.*

§. 6. But *J. Parnel* offends him in theſe words, at leaſt he takes Offence at them; "They pag. 37, 38. "who would have one Baptiſm inward, "another outward, would have *Two Bap-* "*tiſms*, when the Scripture ſaith, *The Baptiſm is but* "*One.* Shield of Truth, p. 11. Which he would be thought to Confute thus, and it ſeems more material, then any thing he has writ on this Subject.

I muſt tell him by the way, that he tells an Untruth wilfully. He uſes, or rather abuſes the Words of the Apoſtle juſt before repeated; one Lord, one Faith, one Baptiſm; *and there he adds* but, *which the Text has not.* And here the Scripture ſaith, the Baptiſm is but one: *Let him find me* (ſays *J. Faldo*) *ſuch a Scripture, and I will be bound to turn* Quaker.

I perceive the Man thinks he can turn *Quaker* much at the rate he can *Pray*, I mean, when he will; but

but I will tell him ſo much, that it is as hard a Task for him to turn *True Quaker*, as to be a true primitive *Chriſtian*, a thing moſt difficult to be ſure.

But to his Quible about *But*, *J. Parnell* has told a willfull Untruth, in ſaying the Baptiſm is *but One*: I ſuppoſe it will be allow'd that there was one Baptiſm, in the ſame ſenſe that there was one Lord, one Faith. Now if there is *but One* Lord, & *One* Faith as it is to be ſuppoſed, *J. Faldo* believes, why ſhould it be ſo Criminal to ſay, there is *but One Baptiſm?* If ſaying, there is one Lord, and one Faith, be *ſynonimous* or *equivalent*, with affirming that there is but one Lord, and one Faith; I cannot ſee how it ſhould be an Untruth to ſay, *that there is One Baptiſm, is one and the ſame thing with our ſaying, there is* (but) *One Baptiſm.* In ſhort, if there is more then One Baptiſm, becauſe the Apoſtle does not ſay, there is *but one Baptiſm*; then there are more Goſpels, Lords and Faiths, becauſe the Apoſtle did not ſay, there was *but* one Goſpel, *but* one Lord, and *but* one Faith; conſequently there may be many *Goſpels, Lords* and *Faiths*, as well as *Baptiſms*.

§. 7. Enough of this Weakneſs; His Strength follows. *Water-Baptiſm is the Sign, the Baptiſm of the Spirit ſomething* (but not all) *ſignified. Now to call the Thing ſignifying and ſignified, by the ſame Name, doth not make them Two of that Name, no more then there were two New Covenants, becauſe both the Matter contained in it,* Hebr. 8. 10. *and Circumciſion the Sign,* Gen. 17. 13. *are called the Covenant.* pag. 38.

I ſhall grant to him, that the Thing ſignifying, and ſignified are ſometimes called by one and the ſame Name; as *Baptiſm*: But when diſtinguiſht by

Wa-

Water, and *Holy Ghost*, I hope, nothing that is not as blind or hardened as *J. Faldo* (if yet he himself) will say, that therefore they are but One Baptism. Christ himself distinguishes betwixt *John's and his Baptism*; *and himself and his Baptism*: And frequently his *Apostles*, yea the *Baptist* himself, seem'd to take all Occasions, whereby to let People know, that his *Baptism* was but that of Water, and that the Baptism of Christ *was not of Water but of the Holy Ghost*, as the Scriptures in the *Margent*, plainly prove.

Mark 11.30. Acts 1.22. 10.37. 18. 21. 19.3.

So in the Word *Circumcision* compounded of the same Letters, and Syllables, let it be used to express *that of the Body, or the Flesh*; or *that of the Heart in Spirit*: Yet it is to be hoped, that none will conclude, there were not *Two Circumcisions*, and so *Two Jews*; the one *Inward*, and the other *Outward*. Though now he is *no more a* Jew, *that is one Outwardly*; *neither is that Circumcision, which is outward in the Flesh*; *but he is a* Jew *which is one Inwardly, and Circumcision is that of the Heart, in the Spirit, and not in the Letter, whose Praise is not of Men, but of God.*

Rom. 2. 28, 29.

§. 8. And should we grant him what he desires, as to the same Name, being applicable to the *Sign* and the *Thing signified*; yet Weak and Wretched must his *Sophism* appear to all clear-sighted *Readers*; For if therefore the *Baptism of Water and of the Spirit are One*, because the same Word is applicable to the Sign, and the Thing signified, and in that sense *they are both of them one Baptism*: Then by just Consequence, *must the Circumcision outwardly in the Flesh, and the Circumcision*

cision of the Heart in the Spirit, be One; because the Word of it self is equally applicable to both; and Consequently they are *both* of them *One* Circumcision: And here, *but* must and will be allow'd us. What *Jew* Living could have reason'd better for the Continuation and Perpetuity of *Circumcision?* But because he has said nothing here for Baptism, more then what may be said for Circumcision; and that Circumcision is utterly exploded of the Christian Religion, as a Sign, whose Signification is come, and therefore no more a Sign; our Assertion *of the One Spiritual Baptism of Fire and the Holy Ghost*, as onely upon the same Fundation, proper to Christ's Kingdom, doth remain fix and Immoveable against all the *Batteries* of our *Adversary*.

CHAP. XVI.

The Supper *he says we deny, not deny'd but fulfil'd. The Scriptures Consulted. No Perpetuity prov'd. That it was a* Sign. *And that Signs were done away in Christ, demonstrated. The present Practice in the Case not primitive. Our Faith left with God in the Matter.*

§. 1. BUt *the Quakers* (he says) *disown the Ordinance of the Lord's Supper to be now a Gospel-Ordinance*; for which he cites *J. Parnel*, a Young Man often in his Eye, now dead, as he was grievously so to *J. Faldo's* Brethren the *Independents* at *Cogshall* in *Essex*, who

who by unparallel'd, and never to be forgotten Cruelties, murder'd him, as may be seen in my *Second part of our serious Apology* pag. 185. 186. 187. His words, as he quotes them, are these; "*For the* "*Bread which the World breaks, is Natural and Carnal*; "*so also the Cup which they drink: and here is no Commu-* "*nion, but what is Outward and Carnal.* Shield of "Truth. pag. 13. Also *W. Smith* thus; They [Bread "and Wine in the Lord's Supper] are the *Popes* In-"vention. His Primm. pag. 39.

To the first Citation, I answer, that the Bread and Wine, being of an Outward, Elementary Nature and Substance, may with respect to what they signifie, be very properly tearmed Natural and Carnal, for so they are. And the World, that is, *those who are doing it upon meer Imitation, and not from any Heavenly Commission, they see no further, and their Communion may well be said to be Natural, Outward and Carnal.*

To the second, I do challenge *J. Faldo* to make it good, and require it at his Hand in the View of the World, to produce any such words out of *W. Smiths* Books; and that he may not plead Mistake of *Authors*, I will give him the Scope of all our Books & Friends, to prove that we ever call'd the *Bread and Wine Christ blest*, *the Invention of the Pope.* O ungodly Man! What hast thou done, that God should thus give thee up, not onely to believe Lyes thy self, but to endevour to make others do the like? Thy Book shall be a *Millstone* about thy Neck in the Day of the righteous and terrible Judgments of Almighty God. We deny the Expression, and lay the Slander at *John Faldo's* door.

§. 2. *But*

§. 2. *But the* Quakers *main Objection*, says he, *is, that Christ is come in* Spirit *to them, and his Disciples were to do it in Remembrance of him till he came; therefore this Precept doth not binde them.* J. Faldo pretends thus to answer, *But who would think, that Christ in the Spirit was not come (either in shedding it abroad miraculously as in the* 2. of the *Acts; or as a Sanctifier) in the Hearts of his People, when the Disciples and whole Church of* Jerusalem, *were so frequent in this Ordinance; and when the Apostle* Paul *tells us, to the* Corinthians; The Bread which we break &c. *it was for those to whom Christ was come by a Spirit of Sanctification, not those in a State of Sin, unconverted to Christ.*

That I may briefly and fully reply, be pleas'd to observe (1) That we don't deny Bread and Wine to have been given, and that by Command of Christ to his Disciples. (2) That it was a Sign to them of that Life he would give for the World, and which at that time they were weak in the Knowledge of. (3) We believe the Life most eminently meant, and which they were to do it in the Remembrance of, was that Flesh and Blood that in the 6. of *John* he said, *Who did not eat nor drink thereof, should have no Life in them*; and which, 5. verses after, *he calls the Bread that came down from Heaven.* (4) 'Tis our Faith, that this heavenly *Bread and Wine, and Flesh and Blood*, which such were to eat of, that would have Life Eternal, for which he came (and of which the Disciples themselves were then so ignorant) was *the Thing signified by the Sign Christ gave* his Disciples. (5) That Sign is no longer of force in Point of *Institution*, then till the thing signified is come; so that who truly witness the *Coming*

Joh. 6. 53. 58.

ing of *Christ into their Souls, and the Eternal Bread of Life, or Flesh and Blood to nourish, are rightly come to an End of the Sign and Figure.* (6) That Christ did so come is evident from many Scriptures. *There be some standing here, that shall not taste of Death* (said he) *till they see the Son of Man Coming in his Kingdom. I will not leave you Comfortless, I will come to you.* Implying, that he was the Comforter, that should come to them after the with-drawing of that Outward Appearance, which was expedient for them to be done: *He that is with you, shall be in you*; and abundance to the same purpose. (7) That the *Practice* of it after the Pouring forth of the Spirit, is not, neither can it be, any Institution, or so much as a Continuance of it upon an Institution, *any more then the Apostles forbearing several things lawful in themselves, that were upon the Command of the* Jewish *Ceremonial Law forbidden; The Circumcision of many* Gentiles; *and above all, the Apostle* Paul's *Purifying of himself at the Temple of* Jerusalem, *after he had been near thirty years a Christian and Gospel-Preacher, and consequently a Thrower-down and Demolisher both of the Temple, and all its Ceremonial Worship.* (8) That every one who believed, and were in some measure turned to the Christian Religion, and were accounted Members of the several Churches because of such Profession, *did not presently come to know Christ after the Spirit, or discern his spiritual Manifestation, and whilst they were as yet Weak and Carnal in their Conceptions of Christ, believing in him, and accounting of him but after the Flesh* (a Knowledg of him, the Apostle himself confesseth once but to have had) *the Outward Bread and Wine might be suitable to that sort of Belief, and a Sign shewing forth a more Spiritual, Internal Bread and Cup,* which the

Math. 16. 28.

Apostle

Apostle in the same fore-going Chapter to the *Corinthians* expresseth thus; FOR WE BEING MANY ARE ONE BREAD, AND ONE BODY; FOR WE ARE ALL PARTAKERS OF THAT ONE BREAD; *The Cup of Blessing which we bless, is it not the Communion of the Blood of Christ? The Bread which we break, is it not the Communion of the Body of Christ? I speak as to wise Men: Judge ye what I say.* Which evidently imports a more Inward Heavenly *Bread*, *Fellowship* and *Communion*, both with Christ, and one and another. (9) It ought not to stumble any, that it should last *to that Day* and yet be laid aside *Now*; For, *Customs* when once *introduc'd and receiv'd, are not easy to be relinquish't or left off*; and it having been the *Token* Christ gave to his Disciples in the time of their great Weakness, Fear and Unbelief concerning him, it was quickly embrac'd and imitated, by such as believ'd, especially *Jews*, who just coming out of a Multitude of *External Services*, were ready to make part of their Religion consist therein: But as such came to grow into the true *Jews* State, they saw beyond all Exteriour Signs and Services, *And that nothing which could be tasted or handl'd, and that perisht with the Using, and that could never cleanse the Conscience from dead Works but were the Shaddows only of Christ the Living Eternal Substance and Bread of Life, could be a standing Ordinance of the Everlasting Gospel.* 1 *Cor* 10. 15. 16, 17.

§. 3. And truly, when I have somtimes consider'd the *Apostle Paul's* Inspir'd Epistles to his *beloved Timothy*, & that among the many weighty, plain and necessary things therein declared, & recommended for the En-

creaſe of Godlineſs, and good Order in the Church of Chriſt, he ſhould be wanting to expreſs ſomething about theſe two Points, of *Water-Baptiſm*, & *the Lord's Supper*, ſo call'd, and inſiſted upon, *as the moſt weighty Ordinances of the Goſpel* (in Compariſon of which *Praying, Preaching, good Life, and ſuch like* (the great Subjects of thoſe Epiſtles) *J. Faldo reputes meer Heatheniſm*) I have concluded to me ſelf, that had his Value of them been equal, with what ſome now a-days put upon them, he would not, or rather the Holy Spirit, *have omitted a very peculiar Recommendation of them.* But though this be ſufficient to dull the Edge of their Spirits, who daily cut and hack us for our (not Denial, but) Affirming the Fulfilling of them by the coming of a more Living Bread; Yet our ſo knowing and witneſſing a more Heavenly Table ſpread, and the Preſence of the Eternal God withdrawn out of that ſo abuſed Practice, *by the Idolatries, Superſtitions and Pervertions of ſeveral Ages; and that Revenge, Blood-ſhed and Deſtruction, which have follow'd the ſeveral Contenders for it, all without Commiſſion, as well as out of the Primitive Order*; is the chief Ground, *not of denying it ever to have been in Uſe* before its Abuſe, as is before expreſt, *but of our letting fall any further Practice* of it. And this I hope, will be accounted a *Modeſt, Sober* and *Chriſtian Account of our Faith*, which we leave with God to weigh againſt the *haffy Flurts*, and *vilifying Epithetes J. Faldo* uſes again[illegible]us; and which *for Brevity ſake I omit to tranſcribe.*

CHAP.

CHAP. XVII.

His Charge *of our Denying Christ's Transactions to influence into our Justification consider'd. His* Proofs *not for him. His* Abuse *of our Friends Words.* Justification *distinguisht upon as* Remission, *and as daily* Acceptance. *The* Transactions *of Christ largely own'd by us. The Scriptures confirm* our Faith in Christ, as a general and particular Saviour. *No Works of Man Meritorious.*

§. 1. I Am now come to that part of his Charge, which affirms *our Denial of the Transactions of Jesus Christ in the Flesh to have any Influence into our Justification* (an uncooth Phrase) *before God, and our Salvation.* To prove which he brings forth three Passages of our Friends; "All "that are called *Presbyterians*, and *Independents*, with "their Feeding upon a Report of a thing done ma- "ny hundred years ago. *E. Burroughs's Trump.* p.17. Which *J. Faldo* wickedly construes thus; *This he saith by way of Reproach against all that act Faith on, and receive Comfort from the Blessed Effects of Christ's Righteousness and Sufferings by him wrought and suffered, when he was in the World*: Whereas in Honesty and Truth (which *J. Faldo* shews himself wholy unacquainted with) he meant no more, *then their Exctssive Admiration of, and the Regard to what Christ did without, whilst they neglected, undervalued and decry'd for Blasphemy and* Euthusiasm *the Appearance, Work,* pag. 46.

and Righteouſneſs of Chriſt within. But he thinks, we have miſtaken him, and that he is better armed for us, then we are aware of: *What Righteouſneſs Chriſt performed without me, was not my Juſtification, neither was I ſaved by it: R. Farnſworth* he quotes for *Author*, but no *Book*; which is very unfair. However, this may be ſaid in Defence of *R. F.* that what gives daily Acceſs and Acceptance to, and with the Lord, is that Preparation of Clean, and Righteous Adornment the Soul actually receives from Chriſt, who is the Lord her Righteouſneſs. And take Juſtification in this ſenſe, and not for Remiſſion, in which he meant it, if ever he ſaid it, and we do all own and acknowledge the ſame, and let our *Adverſary* do his worſt: Only I deſire him to tell us the *Book* next time, which affords that Expreſſion.

§ 2. But *I. Pennington*, he thinks, he has made his own. *Can Outward Blood cleanſe the Conſcience? Can Outward Water waſh the Soul clean?* Queſt. p. 25. I beſeech you that read me, hear his comment, *A plain Denial of the Efficacy of the Blood of Chriſt ſhed on the Croſs to cleanſe the Soul from the Guilt of Sin, by its Satisfaction to the Juſtice of God.*

I have had to do with many Enemies to God's Truth; But I muſt profeſs to the whole World, I never yet ſaw, ſpoak to, or read of a more diſingenuous Man: *To pervert our Words, alter Sentences, draw Generals from Particulars, and then call them Ours is Baſe and Unmanly.* I would fain have an impartial Man anſwer me. Doth *I. P.* deny, or any way meddle with the *Outward Blood* concerning the Guilt of Sin paſt, how far it had an Influence into Juſtification, *taking Juſtification in that Senſe?*

But

But does he not treat of the Outward Blood, with respect to *Purgation and Sanctification of the Soul from the present Acts and Habits of Sin, that lodge therein?* Is he so Sottish, as to make no Distinction betwixt being pardon'd Sin past, and the Ground of it; and being renewed and regenerated in Mind and Spirit, and the Ground of that Conversion? or else is he so impiously Unjust, that because we do deny, that Outward Blood can be brought into the Conscience to perform that Inward Work (which they themselves dare not, nay, do not hold) *Therefore* I. Pennington, *denys any Efficacy to be in that Outward Offering and Blood towards Justification*, as it respects meer Remission of former Sins, and Iniquities? This may give the Sober-minded some Relish of his Rancker: We do say, that Outward Blood can no more cleanse, then Outward Water; But we also say, *that Christ's Blood had an Influence into Justification (as he phraseth it)* which I shall presently show.

§. 3. He undertakes the Defence, of what he falsly says we deny, but so confusedly, as ought to shame a modest Man, and a Pretender to Controversy.

His first Scripture is this. *And he received the Sign of Circumcision, a Seal of the Righteousness of Faith, which he had yet being uncircumcised, that he might be the Father of all them, that believe, though they be not circumcised, that Righteousness might be imputed to them.* Rom. 4. 11. His Observation and Inference run thus, *that Imputation is a Reckoning that to any, which they have not from themselves, nor actually from another, otherwise it could not* Pag. 50, 51.

be Grace, therefore it was the Righteouſneſs of another, not his own.

This is ſo baſe a Pervertion and Miſ-uſing of the Word, that *Imputation* both in Scripture, and Common Diſcourſe is always taken and uſed in the contrary ſenſe; Let him produce me one Scripture that countenanceth his Notion. This imputed Righteouſneſs is beſt underſtood by the Context: *Even as* David *alſo deſcribeth the Bleſſedneſs of the Man unto whom God imputes Righteouſneſs without Works*, ſaying, *Bleſſed are they, whoſe Iniquitys are forgiven, and whoſe Sins are covered; Bleſſed is the Man, unto whom the Lord will not impute Sin. Cometh this Bleſſedneſs then upon the Circumciſion only, or Uncircumciſion alſo?* for we ſay, *that Faith was reckoned to* Abraham *for Righteouſneſs. How was it then reckoned? when he was in Circumciſion, or Uncircumciſion? And he received the Sign of Circumciſion, a Seal of the Righteouſneſs of the Faith, which he had yet being Uncircumciſed, that he might be the Father of all them that believe, though they be not Circumciſed*; that Righteouſneſs might be imputed unto them alſo. verſ. 6, 7, 8, 9, 10, 11.

In which we may perceive, *Firſt* that the Righteouſneſs was by the *Apoſtle* inferr'd from *David's* Words of the Bleſſedneſs of that Man, *unto whom God imputed not Sin.* As much as if he had ſaid, *whom God forgives, he imputes not Sin to*; and to whom he imputes not Sin, *ſuch he lookes upon as Righteous*, that is, *to be as clear of the Guilt of former Sin by Remiſſion, as if it had never been committed. Secondly*; that not Works of our own, no, though aſſiſted by the Holy Spirit to perform them, ſtricktly conſider'd, can juſtifie in this ſenſe, *but Faith only in the Goodneſs,*

Mercy

Mercy and Promiſe of God to Pardon, Remit, and ſhow Favour unto all ſuch, who Diſtruſting their own Weakneſs, and Repenting of their former Miſcarriages, humbly, yet firmly put their Confidence in him. This being *Abraham's* Caſe with reſpect to himſelf and Poſterity; God no more lookt upon him as a Stranger at a diſtance from him, but one, who by Faith was brought nigh, and became thus juſtified not by Works of Righteouſneſs that he wrought, *but by Faith in God*, which was accounted unto him for Righteouſneſs, and that really too; ſince he could not believe without an Inward Act of Righteouſneſs: but not of his own.

§. 4. In ſhort, *Juſtification* bears a twofold ſenſe in the Scripture; and becauſe we are frequently miſtaken about it by ſuch as underſtand not the Extent and Uſe of the Word, I will explain it. *Juſtification* is ſometimes to be underſtood of *Remiſſion, or non-Imputation of Sin upon Repentance, and Faith in the Promiſe of God.* In which ſenſe we ſay, That all the righteous Works Man is capable of, either from himſelf, if ſuch can be; or from the Aſſiſtance of the Holy Spirit ſtrictly as ſuch, can never move one Jot to Juſtification, that is, *to the Blotting out of former Iniquities*; for if Men could do more a thouſandfold then they do, and that it were never ſo acceptable, *it is but their preſent Duty, and cannot have Vertue enough in it to anſwer a preſent Obligation, and cancel the old Debt of Diſobedience* too: God only upon Faith in his Goodneſs, Mercy and Holy Promiſe can give *Remiſſion, Pardon, or make free from the heavy Debt Tranſgreſſion hath brought upon us*; and that not as thereby meriting, but as obtaining ſuch Re-

miſſion from God, upon his own free tender. This is Evangelical Faith, and Righteouſneſs too, of which *Abraham* was a Partaker, as well before as after Circumciſion, that he might be the Father of all.

§. 5. But *Juſtification* is not only taken for *Remiſſion of former Sins, and Accounting of Believers, as if they had never tranſgreſt*, that is, *Righteous*; but for that *Regenerate* and *Clean State of Soul, and that Acceſs to, and Acceptance with God reſpecting Daily Duty*; In which ſenſe *no Man, nor Woman ever was, or ever will be Juſtified another way, then by Inward and Real Righteouſneſs*: Nor in this ſenſe can any be further *Juſtified*, and *Accepted*, then as they are thus *purified* and *regenerated*; Since it would be to ſay, not only that God upon Repentance of former Sins and Belief in his Promiſe has blotted out their Iniquities, which may be, *whilſt habitual Sin is yet but a working out, and not quite overcome*; for that is true enough: but *that God accepts ſuch as purified, ſanctified and regenerated* (the other ſenſe of Juſtification) *while they are actually Impure, and Unregenerated*; this we abominate, and then which nothing can be affirm'd more Reproachfull to, and Deſtructive of his Eternal Holineſs.

§. 6. Having thus explained and expreſt what we underſtand by the Word *Juſtification*, I ſhall declare, How far we believe *Chriſt Jeſus our Lord*, reſpecting his Coming both in the Fleſh, and Spirit, influenceth into our Juſtification (as the *Prieſt* terms it) The *Seed*, afterwards call'd *Chriſt*, *was and is God's free Gift, Promiſe, and Covenant of Light*, by

by whom alone, Remiſſion, Juſtification, and Eternal Salvation did or can come to Mankind; That in the Fulneſs of time a Body was prepared, in which he came to fulfill the Fathers good Pleaſure; that he preacht the Promiſe of Remiſſion of Sin, and Salvation to as many as believed in him, and took up his Croſs and followed him; confirming the ſame by many Miracles. For this Doctrine of Redemption, and aſſerting himſelf to be the Off-ſpring of God, one with God, to whom all Power in Heaven and Earth was committed, *the* Jews *perſecuted him, ſtigmatizing him with the Name of Blaſphemer, and at laſt apprehended and crucified him.* We do ſay then, *that Faith in the ſame Chriſt who then appeared, who ſo preached, worked Miracles, and lay'd down his Life for the World, and not in another, does give Remiſſion of Sins; and as follow'd, as become all true Diſciples, Eternal Salvation:* yea, *that Outward Blood was then, and is now to be reverently believed in as a Seal, Ratification and ſtrong Confirmation of that glad Tidings of Remiſſion of Sin, and Eternal Salvation, which he held forth in the Name of his Father, to thoſe who would take up the Croſs and follow him.* And therefore with good reaſon was Remiſſion of Sins preached in his *Blood*, becauſe it was the moſt viſible eminent Act of his Life, both fitteſt to recommend his great Concernment for poor Man, and confirm the Truth of that bleſſed Goſpel he preached to him in the World.

§. 7. And as for *Satisfaction*, Though we deny any ſtrickt and rigid Purchaſe, as carnally underſtood, and irreverently held by many; yet that the Offering up his Innocent Life did and doth turn to Account to as many as truly receive him, we faithfully believe; yea, that he did bear that for Man,

(I mean his Iniquity) *he could not for himself*; And has by that Suffering obtained precious Gifts, that is, that Victory Man could never have obtain'd; yet ſtill we do aſcribe all that was done, but inſtrumentally to the bodily Sufferings, and principally to the *Will* of that Divine Life, whoſe *Body* it was, which offered *it* up, and by the which *Will it was Sanctified*, and ſo acceptable with God: Otherwiſe more, nay all would be aſcrib'd to the Body, which I affirm to be Blaſphemy it ſelf; for it was not the Body eminently, which ſaved the People from their Sins; but that which dwelt in *it*, whoſe it was; ſo that though the *Body bore the Name of the Whole, yet was it not the Whole*; but by *Synecdoche*, a part for the whole, which is very familiar in the Scriptures.

§. 8. To his Spiritual Coming into the Soul do we aſcribe the *Inward Righteouſneſs*. We ſay, *That Chriſt as he is the Light, Power and Righteouſneſs of God, being received into the Soul, and diligently obey'd, and communed with, he doth firſt Convince of Sin; then brings Trouble for Sin; and Sin thus becoming a Load to the Soul, he adminiſters Strength to ſhake off every ſuch Load and Burthen, and to conquer and ſubdue the Power of Sin and Satan in the Soul*: In which ſenſe he is more properly and particularly *a Saviour, when he binds the ſtrong Man, ſpoils his Goods, caſts him out, deſtroys the Works of the Devil, finiſhes Tranſgreſſion, and brings in Everlaſting Righteouſneſs*; Otherwiſe, in vain would he have that Title, *And thou ſhalt call his Name* Jeſus, *for he ſhall ſave his People from their Sins*; not the *Effect Eternal Death*, without the *Cauſe*, *Sin*: For the *Wages of Sin is Death*; *As men ſow, ſo ſhall they reap*. And

a dread

a dreadfull Diſappointment will it be to the *Hypocritical Profeſſors* of this day, that dream of *Juſtification*, *Redemption* and *Salvation*, and are yet carried away with the Temptations of *Satan*, at his will; being ignorant of the inward Power of Chriſt to bruiſe the Serpent's Head. To conclude, that Righteouſneſs which Chriſt as God's true Light, Power and Righteouſneſs works in us (therefore is not of us) is that *which alone brings into true Union with God, and Memberſhip with his Unſpotted Church*; conſequently, *no Man without that Qualification, can be ſo accepted with him, or have Acceſs to him: for God is of purer Eyes then to behold Iniquity; and without Holineſs no Man ſhall ever ſee the Lord.* But let none miſtake me, I do not intend, that who is not quite Perfect, is altogether to be condemned; by no means: but that Man is only ſo far accepted of God, *as he is really Regenerated and Beautified by the internal Righteouſneſs of Chriſt.*

And to this purpoſe is that other Scripture, he quotes againſt us; *That as Sin has reigned unto Death, even ſo might Grace reign through Righteouſneſs unto Eternal Life, by Jeſus Chriſt our Lord*: For all Men having actually ſinned, and Sin ſo becoming inherent; Grace (that teacheth to deny all Ungodlineſs, and Worldy Luſts, and to live Soberly, Righteouſly and Godly, which is that Righteouſneſs) ſhould alſo reign in all by Jeſus Chriſt. Now unleſs it be an Evil for us to ſay, that Men are accepted with God upon Chriſt's *Inward Righteouſneſs*, when the Scriptures ſay, that the Reign of Grace through Righteouſneſs (where Sin reigned, which was within Man certainly, and therefore *Inward*) is unto Eternal Life (as full a word, as being accepted with God) I cannot ſee, *but in our holding forth Chriſt's Righteouſneſs to*

be

be made ours by the Operation of his Holy Spirit in the Heart, as the Efficient or Principal, if not only Cause of our daily Acceptance with God, we are Scripturally Orthodox.

§. 9. We would also provide against the Malice of those Tongues, who, because we do allow Good Works or Fruits to be well-pleasing to God, and necessary to Life Eternal, do therefore rank us among the *Papists, as pleading for the Merit of Good Works*: For we lay not this *second* sort of *Justification*, and much less the *first*, upon any Exteriour Works, that the very Spirit of Truth himself leads into, *as meerly Exteriour*, be they Acts of *Justice*, *Mercy*, *Charity*, or such like; But upon the holy Working of God's Power and Spirit in the Heart, and the Creatures believing in, and resigning himself up unto God, to be by him renewed, ordered, led, and disposed: So that the Creature has no further Share, then as he bows to the Requirings of God, and contentedly acquiesceth, in what it pleaseth Almighty God to do with him. So our Wills there daily submitted to the Holy Will of God, which is Sanctification, is the Ground of our daily Acceptance with God, and being received (not as just by the *Non-Imputation* of Sins formerly committed, for that alone depends upon Repentance, and Faith in God's free Love to remit; but) as just, *by being actually and really made so through the Participation of the Just and Righteous Nature of Christ*, who is to all such, *Wisdom and Righteousness, and Sanctification and plentious Redemption*; and here we will end this Argument, leaving our Faith therein with God and sober Men.

I shall omit here, as well as else where, taking any

any notice of his base Revilings, & sordid *Pedantry*, unw[illegible] of a Good *Christian*, or Man of Learning and [illegible]ty; and endeavour as God shall enable me, to acquit my self of the Remainder of his Book, with the same Honesty, Truth, Reason and Brevity, that I hope, I have done, in what I have hitherto undertaken and dispatcht.

CHAP. XVIII.

He sayes we disown the True Christ. *It is proved, that* He denies *in Contradiction to himself what we deny; and that we are Scriptural and Sound in our Belief: And though we cannot exclude that* Divinity *from the true Christ; Yet we also own, that the true Christ* took Flesh, *that he appeared for the Salvation of Mankind, and that his bodily Appearance was instrumental in the Point.* Christ owned *according to Scriptures.*

§. 1. HE is now *arriv'd at the Root-Error of the* Quakers, as he is pleased to name it, who is a Man of Names, and such [illegible] as are Beast enough too sometimes; but they may pass perhaps for Gospel-Zeal, or a pretty sort of Wit amongst some of his small Companions, *whose Disease is to be mistaken*; but let's hear him patiently.

The Quakers *disown and deny the Christ of God, and set up a false Christ in his room and stead; and attribute all to that false Christ which is due and peculiar to the true Christ. This is that Non-such Lye which travels to bring forth that* Babel, *therewith their Religion abound.* His P. 70, 71.

proof

Proof is at hand, "This we certainly know, and "can never call the bodily Garment Christ, but that "which appeared and dwelt in the Body. Cunnington's Queſt. 23,32. To which he ſayes, *They do not deny, that there was ſuch a Man as* Jeſus *the Son of* Mary, *and that God, or rather Chriſt was in him; but this is no more, then they profeſs of themſelves, that Chriſt as God is in them, yet that Body of the Man* Jeſus *which he calls here the bodily Garment, he tells us they can never call Chriſt.* This Quotation he offers as explaining by another from the ſame *Author and Book*, p.20. "For "that which he took upon him was our Garment, "even the Fleſh and Blood of our Nature (VERY "RIGHT; but what followeth is wofully falſe) "which is of an Earthly Periſhing Nature; But "he is of an Heavenly Nature. From whence *J. Faldo* infers againſt us, *That the Body Chriſt took upon himſelf of our Nature, is not the Chriſt.*

But before we give him off, we hope, through the Help of our God to prove, the Contrary to be highly againſt Chriſt, Scriptures and ſound Reaſon; He has done us right in two reſpects, which may a little anſwer for the Ill-Language he giveth us in our Charge. *Firſt*, That he acknowledgeth, we own, that there was ſuch a Man as *Jeſus the Son of* Mary (in Contradiction to abundance of our Adverſaries) *and that God was in him*, which makes up our Chriſt. *Secondly*, That he whom we call *Chriſt*, is not *J. Faldo's* Chriſt; *for he was that Body only that dyed*; elſe what mean thoſe words inferred by way of Proof againſt us, in Defence of the Charge; *The Body which Chriſt took on him of our Nature, &c.* and therefore, they can never call that Chriſt, *intimating he doth*; as the following Paragraph tells us. *This is a plain*

Denying

Denying the Man Christ Jesus: yet behold the *Babel* of the latter, who after this dare say (VERY RIGHT) to this part of *I. Pennington's* words; *for that which he took upon him, was our Garment, even the Flesh and Blood of our Nature:* Where he manifestly implies, that what he just now accounted the whole *Christ*, and reproaches us for denying to be such, is not the *Christ* Himself, but his Garment only; *unless there be no Difference betwixt Christ, and his Garment*; or that *Christ, was but the Garment of that more excellent Soul, or Divine Being that dwelt therein*, which is Unscriptural, and very Carnal. If this Man had not charged us, with what he cannot prove; nay, if he has not manifestly contradicted himself in his Endeavours to do it, no Man was ever guilty in those Respects. But that none may be stumbled by his *untrue Characters* of us: We do believe, and plainly declare, and that with Holy Reverence and Fear, that we cannot, we dare not call the *meer Body*, the *Christ*; but the *Body of Christ*; That he was after the Flesh born of the Virgin, like unto us in all things, Sin excepted; and consequently, that Body must have been of the same Nature with ours; else it was not a Real, but Phantastical Body, is most true; and if it had not been so, neither could it have been a Garment of the Nature of our Flesh, which is so, and to which *J. Faldo* said just now VERY RIGHT; nor could the cruel Instruments have prevail'd against his Life, as they did.

And now, whether it be most against *Christ, Scripture and Reason*, to say that that Body, which was nailed upon the Cross, *was the Christ*, or the *Body of Christ onely*, I leave with *Christ, Scripture and Reason to determine?* Certain I am, that this Principle must center

center in that *senseless Dream* of *J. Reeve* and *L. Muggleton*, as well as that it makes a perfect Difference betwixt *Him* that was before *Abraham*, and *Him* that said so: *Him*, that told his Disciples, *I will not leave you comfortless*, and *Him* that said, *I will come to you again*. Nay, why should Christ say to his Disciples, it was expedient he should go away, since certainly if some more Excellent and Profitable Appearance of himself had not been to succeed, at least as to them; it had been far more Expedient, he should in that Manner have remained amongst them. And why did the *Apostle* speak *of no more knowing Christ after the Flesh, and of his being revealed in him, and in the Saints, as their Hope of Glory, and that he was the Quickning Spirit and Lord from Heaven*; If that *Body* was the Intire Christ, & not rather *the Body prepared for that Divine Power, Wisdom, and Righteousness to transact in*, and appear by, and to the Sons of Men; which with respect to that great Manifestation, was denominated *Christ* or Anointed, shall we dare think, that he, who so spoak, and of whom the Apostle so testified, was not the true *Christ* (which to be sure was before that *Visible Body*) God forbid. Let that Sin lie at *J. Faldo's* Door.

§. 2. But he offers to us Scripture, *And it was reveal'd to him* (Simeon) *by the Holy Ghost, that he should not see Death, before he had seen the Lord's Christ. And he came by the Spirit into the Temple, and when the Parents brought in the Child Jesus, then took he him up in his Armes and said, Lord now lettest thou thy Servant depart in Peace, for mine Eyes have seen thy Salvation, a Light to lighten the Gentiles, &c.* and it is and will be granted, that *Simeon* saw

Luk. 2. 26, 27.

saw the Lord's Christ: But I hope, *J. Faldo* will not deny unto that good Man, who waited for *Israel's* Consolation, that he had as well a Spiritual, as Natural, an Inward as Outward Sight of Christ: For can he think, that the *Word* which took Flesh, was nothing of that Saviour, and that the True Light which then appeared, is to be excluded any share therein? Will *J. Faldo*, or any Man that owns Scripture, dare to affirm, there was not something belonging to the True and Compleat Christ, beyond what his outward Eyes could possibly see? Certainly this Allegation from *Luk.* 2. 26. will never prove the Body of *Jesus*, which the Father prepared for him, to be the *Whole Intire Christ, Saviour, Light, Salvation and Glory of Israel*, unless Christ under all these Considerations consisted, or was made up of the more Outward Body, that only was obvious to the Outward Eyes; which to affirm, were both to deny his Divinity, and to conclude *Simeon* void of any Spiritual Sight or Intendment in these Words of the Lord's *Christ*, as a Light enlightning the *Gentiles*, and God's Salvation to the Ends of the Earth. Though still be it understood, that we confess that Child, as seen and understood by *Simeon*, with respect to that great End of his Appearance, to be the Lord's *Christ*. Nay, *J. Faldo* himself sayes as much p. 70. otherwise there would be an exalting the Body above the Divinity; nay, an utter Exclusion of the Divinity with respect to the True *Christ*. Let none then be so Ungodly and Unjust to us, as to infer, we deny the Lord's *Christ*, because we rather chuse to say *the Body of Christ*, then *Christ*; for, sayes he, *Christ is God manifest in the Flesh*, see J. F. p. 72, 77.

§. 3. And left any ſhould think, that therein I contradict the inſpired Saying of that Juſt Man, when he ſaid, *Mine Eyes have beheld thy Salvation*; the Words import no more then this, *Mine Eyes have beholden the Manifeſtation and Breaking forth of thy Seed and Heir, who is come to viſit the World, and bruiſe the Serpent's Head: Mine Eyes have ſeen him by whom thy Salvation ſhall be declared; through whom thou wilt put forth thine Arm, and work mightily for the Salvation of Man.*

And this his other Scriptures prove at large for me, the moſt Conſiderable of which I take to be this; *The God of our Fathers raiſed up* Jeſus, *whom ye ſlew, and hanged on a Tree; Him hath God exalted with his right Hand, to be a* Prince, *and a* Saviour, *for to give Repentance to* Iſrael *and Forgiveneſs of Sin, Act.* 5. 30, 31. which can no more be underſtood expreſly, ſtrictly and intirely ſo, then it would be reaſonable for a Man to ſay, that when *Samuel* died, the Soul and Body which was call'd *Samuel*, *died*; and not rather, *the Body of him who was called Samuel*: And this is the Ground and Reaſon why the *Socinians*, *Muggletonians* and ſeveral *Anabaptiſts* hold the Mortality of the Soul, becauſe otherwiſe thoſe Words, which ſpeak of the Death of Chriſt, could not be taken properly, as they take and defend them. I ſay then, and that with Force of Reaſon, and which at this time, may be more to the Conviction of ſome, the Suffrage of our malignant Adverſary *J. Faldo* himſelf, however contradicting to his fore-mentioned Senſe, the Words are thus to be underſtood. *The God of our Fathers, who raiſed up* (the Body of) *Jeſus from the Dead, which ye*

pag. 74.

ſlew

slew and hung upon a Tree; *Him*, whose Body you so cruelly used, *hath God exalted with his right Hand, to be a* Prince, *and a* Saviour *for to give Repentance to* Israel, *and Forgiveness of Sin.* To put this out of Doubt, hear *J. Faldo* his own self.

Let not these Blasphemers of the Lord of Life, and Glory, delude People with a Fancy, as if we believe and preach the FLESH AND BLOOD OF CHRIST, TO BE CHRIST, SEPARATED FROM HIS SOUL, OF THE NATURE OF MAN's SOUL (*but undefiled*) OR THAT WE TAKE HIS MAN's NATURE TO BE CHRIST, SEPARATED FROM HIS ETERNAL AND DIVINE NATURE. pag. 72.

One would think I had spent my Time in vain, when I set about to prove, that the Divine *Light*, *Life*, *Power*, *Wisdom*, and *Righteousness* were not unconcerned in the true Christ, and consequently that the *Body* or whole Manhood was not the Entire *Jesus* or Saviour; since our *Adversary* calls us *Blasphemers* and *Deluders* (and I know not for what, except it be) for Teaching that Doctrine he recommends in the same Paragraph, wherein he calls us those *hateful Names.*

§. 4. But his great Inconsistency with himself may be further manifest. Hear him again: *If Men be so blind as not to see the Error of Disowning* Jesus *of* Nazareth, *the Son of* Mary; *who was hanged on a Tree, put into the Sepulchre of* Joseph *of* Arimathia *to be yet alive, and the Christ of God by all these Scriptures* (the most considerable whereof are pag. 75.

answerd) *it is a Blindneſs, wherewith never any before the* Quakers, *who profeſſed the Scriptures to be a true Teſtimony, were ſmitten; ſurely God hath given them up for their Pride, Giddineſs, or Idle Ignorance, and that Injuſtice; and the Devil hath blinded their Minds.*

Enough of him at this time in Contradiction to himſelf, and of his Ungodly Cenſure of us. But we hope, it may not be improper to obſerve, that though before he recommended to us the Lord's *Chriſt*, as Conſiſting of a *Divine and Humane Nature*, that is, *God and Man*, and that he would not be thought to call the *Fleſh and Blood and Man's Soul intirely Chriſt, in Diſ-junction from the Divinity*; Yet now, all thoſe who ſay, *that Body which was born of* Mary, *hanged on a Tree, laid in the Sepulchre of* Joſeph *of* Arimathia, *was not, and is not the Living Chriſt of God, are ſmitten, for their Pride, Giddineſs, or Idle Ignorance, and the Devil hath blinded etheir Minds with a Witneſs*: From whence Three Things reſult; (1) *that the Divinity is no wayes concern'd in the Lord's Chriſt.* A manifeſt Contradiction to himſelf; or elſe, with *Noetus* of old, and *J. Reeve and L. Muggleton* of our Age, *the God-head dyed in Company with the Manhood.* Blaſphemy it ſelf. (2) *That the meer Body was the Only and Intire Chriſt*, whatever he pretends, *and not ſo much as the Man's Soul in Conjunction with it*, unleſs the Soul was of ſuch a material groſs Matter, *as that it could be hang'd on a Tree, dye, and be laid in a Sepulchre* (which is to aſſert the Mortality of the Souls) all which happened to the Lord's Chriſt, ſays *J. Faldo*: But becauſe the Man's Soul was not mortal, and could not be hanged on a Tree, and put into a Sepulchre, it follows, that it was the *Viſible Body*, which could only be hang'd on a Tree, and laid

laid in a Sepulchre, that was and *is the Only and Intire Lord, and Saviour Jesus Christ, in* J. Faldo's *sense*: Which, how Impious it is against him, that truly is so; how grosly Abusive of all People; and how Contradictory to himself, let the whole World of Reason judge. Is this the Man, that must be thought fit to *rant it over us with such Impudent Scurrility*, Ungodly, as well as Unmannerly Reflections? But in the Earth there is not any thing so Fantastical, Conceited, Proud, Railing, Busie Body, and sometimes Ignorant, as a Sort of *Priests* to me not unknown (among whom our *Adversary* is not the least) who think their Coat will bear out their worst Expressions for *Religion*, and Practice an haughty Reviling for Christ, as one of the greatest Demonstrations of their *Zeal*; an Ill-bred and pedantick Creed, the Bane of Reason, and Pest of the World; the old Incendiaries to Mischief, and the best to be spar'd of Mankind; against whom the boyling Vengeance of an irritated God is ready to be poured out to the Destruction of such, if they repent not, and turn from their Abominable Deceits.

§. 5. If to excuse the Matter, he, or any else shall say, the *Body* is only *Synecdochically or Metonymically* taken, *a Part for the Whole, or Representatively*; I answer, that such a Distinction overthrows him for ever: For if the *Body*, which was called *Jesus*, and *Christ*, and *Lord* &c. be by him allow'd as Representative of the *whole Jesus*, then was not that distinctly the Christ; nay, what has he been opposing all this while? We will as truly, and honestly say, as it is possible for him to do, *that it was the Body of*

the Lord Jesus Christ (which sometimes bore the Name of the whole Lord Jesus Christ as the Saviour of Men) *that was born of* Mary, *was hanged on a Tree, and laid in the Sepulchre of* Joseph *of* Arimathia. And if he will adventure to say more, the Consequences *of Excluding the Divinity, and Man's Soul, from being any part of the True Christ, or their Mortality with the Body* (who are Immortal) and not capable of being hanged on a Tree (much less buried for dead in the Sepulchre of *Joseph* of *Arimathia*) *will inevitably fall upon him, and dash him and his Carnal Notions into peeces.* Thus have I clear'd my Conscience in clearing up the Consistency of our Belief of the Bodily Appearance of the True Christ, with Scripture, and sound Reason; and I hope, to the plain Overthrow of our *Adversary*, and that with what Brevity was convenient.

CHAP. XIX.

Our Adversaries *proposed three* Scripture-places *are by us rightly applied, and his* Charge *is found Untrue.* Christ *is prov'd the true Light, Comforter, Creator and Redeemer. Our* Adversaries *Objections examin'd and refuted. His* Triumph *turneth to his* Shame. *The true Signification of the* Word, Φωτίζει *and* Ἐχόμενον *confirmed.*

§ 1 BUt he undertakes a more particular Enervation of our Understanding of three places of Scripture, which he says, we grosly abuse. It will be

be worth our while, to hear, and stop him a little, for he makes great hast to Triumph.

That was the true Light, which lighteth every Man that cometh into the World; Joh. 1. 9.

Our Business is to know three things of him. (1) *What Light it is* (2) *In what Sense it inlightneth.* (3) *How he understands every Man*; and this *Line* comprisseth the Matter.

THAT, *hath for its antecedent, and is to be understood of* the Word, *which was in the beginning with God, which was God, by whom all things were made, the Light of Men, &c. Light* (says he) *is taken properly for that which doth Manifest or Discover any thing: so Christ is Light*; but is now made manifest by the Appearing of our Saviour Jesus Christ, who hath abolished Death, and hath brought Life and Immortality to Light through the Gospel. *The Meaning is*, said he, *that Salvation Eternal, which God hath propused to give to his People, which could not be seen in the Purpose of God, as such, is by the Appearing of* CHRIST IN THE FLESH, *and therein transacting and declaring this Salvation and Eternal Life, abundantly discovered: and as Light* properly *is that which makes Manifest, so* metaphorically *it is that which Comforts and Rejoyceth. I do not in the least doubt, but Christ the Word here is call'd Light in both respects; And this I take to be the Import of the 4th Verse*; In him was Life, and the Life the Light of Men, that is, *The Salvation and Life Eternal of poor Sinners was wrapt up in Christ, as God; the Consideration of God manifest in the Flesh for those Ends, is matter of Strong Consolation.* pag. 84. 85. 2 Tim. 1, 10.

In his First Part about the Scriptures he told us, that

that he was got to the *highest Round of the Ladder*; in this place he has twisted himself *Rope enough to answer the End of his Climing thither*; for if I do not from hence irrefutably prove, (1) That the meer *Body* was not the Intire Saviour: (2) That the *Light* within is of a Saving Nature; I shall be ready to allow all our *Adversaries* Detrectations from the Light within, but just Epithetes, and a true Character of.

If *Christ* be the *Light*, which is that *Word*, which made all things, and therefore *God* (as saith *J. Faldo*) then Christ was before his Appearance, and consequently our former Chapter is justified on our part against his Notions of the Lord's Christ: For it was impossible, *That the Visible Body taken from the Virgin, should have made all things, which was hung upon a Tree, and buried, &c.* But *J. Faldo* expresly says, *As the Word is the Light of Men, so, or in that manner is Christ the Light of Men*: Nay, he calls it, *Christ's Appearing in the Flesh, therein transacting and declaring Salvation, &c.* intimating, *That Christ was before he took that Flesh, or appeared in that Body; and that he therefore took it, and appeared in it, to transact, work, declare and bring to pass by and through it as a peculiar Vessel, and prepared Holy Instrument, the great Salvation, &c.* and consequently Christ was, and is that Word which was with God, and is God, and the Light of Men, &c. And lest we should yet mistake him; he calls it *God manifested in the Flesh*, for those Ends, *to wit, Salvation and Eternal Life*: And that he might speak *all for us in a little*, and give the Deaths-wound to his own Cause, he tells us in so many Words, *That the Salvation and Life Eternal of poor Sinners was wrapt up in Christ, as God.* Is not this pretty fair for an *Adversary*, as ill-willing to us and to the Truth,

as *J. Faldo*, one of Ten Thousand in his Displeasure against us? Certainly, if the *Quakers* are condemnable for believing, It was and is Christ, as the Word in whom was Life, and that Life the Light of Men, that he was, and is a Saviour, *J. Faldo* must not be the Man, that shall give the Sentence, who, I know not how? nor why? but that God and his Truth may be glorified by his Self-overthrow, hath asserted the *Quakers Principle*, and that at an high rate; and if it can be an Honour to him, that he has assisted to the Conquest of himself, he ought to have it without any Envy.

§. 2. But he is as serviceable to us altogether in Defence of the Light, however undesigned; which I prove thus: If Christ be properly that Light, which manifests or discovers any thing (the terms of his Concession) and therefore it doth manifest the Purpose and Grace of God, which was given in Christ before the World was, whereby Death comes to be abolished, and Life and Immortality brought to Light; Then must *Christ Jesus*, this manifesting Light, *be a Divine and Saving Light without all Dispute*: Now, *J. Faldo* affirms Christ to be that Word, and proper Light, that so manifesteth, & discovereth, as expresst; consequently, that Light, which doth so Manifest and Discover, *is a Saving Light.*

Again; If the *Light*, be not only a *Manifesting* Light (which is to take it *Properly*) but a *Comforting* Light also (which is to take it *Metaphorically*, as saith *J. Faldo*) Then this Light, as the *Word-Creator*, is not therefore call'd Light from a bare Act of Discovery; *but is a Principle of Life, Power, Vertue, &c.* by which such as obey it, *are consolated*, and by the Rea-

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ſon of Contraries, who rebel againſt it, *are condemned*: Which makes up thoſe two States of *Light* and *Darkneſs*; and their Rewards, *Conſolation* and *Miſery*.

And thus much our *Adverſary* further proves for us; *In him was Life, and the Life was the Light of Men*, that is, *the Salvation and Eternal Life of poor Sinners was wrapt up in Chriſt, as God*: which is to ſay; That the Life of the Word was, and is the proper Light of Men, and unto all ſuch poor Sinners as did and do believe in it, *that Light is unto them Salvation and Eternal Life*; then which, *nothing can be more Orthodox in the Point*. Who would think that *J. Faldo* ſhould ever undertake the *Quakers*, ſo little underſtanding their Principles? And if he did know them, What ſhould aile the Man to be ſo much our Friend to write againſt himſelf, under Pretence of writing againſt us? One would think, he did it by the ſame Figure *Irony*, that ſome call Fools, Wits: Yet he would fain diſtinguiſh *Chriſt* the Light, as *Creator* and *Redeemer*, making the firſt Common, the other Peculiar, and that ſpoils all. To which I ſhall briefly anſwer, for he only ſtarts it himſelf: There is but one Kind of *Light*, which reſults from the Life of the Word, and becauſe it cannot be ſuch, but it muſt be Divine and Sufficient, as well to Redemption as Conviction; it will unanſwerably follow, that the manifeſting Light of the Word *J. Faldo* confeſſeth all Mankind more or leſs to be lighted with, is of a Divine and Saving Nature; and that which ſtrengthens this Concluſion, is, *that Chriſt, as God*, is by our *Adverſary* made the *Saviour*; and unleſs he would deny him that he calls God, to have been before that Manifeſtation in Fleſh, a Redeemer to the Ancients (which were to conclude the Damnation

of

of all that died antecedent) Christ, the Word, *as that Light was the proper Redeemer through all Generations*; Though I will grant to him, and that in the Name of all that People call'd *Quakers*, the Discoveries made by Christ, *or God manifested in the Flesh transcended all former Manifestations*, and as in my *Spirit of Truth Vindicated* it is largely confest (had this *Adversary* been Ingenuous enough to have weigh'd it) So again I declare, that eminently whatever was before, or hath been since, might in a sense be said of that Manifestation; because he that then appeared, was the Fulness of that Light, Life and Power which measurably was, is, and may be dispensed to the Sons of Men; so that he was, both before and after, the same Convincer, Converter, Redeemer and Saviour to the Souls of Men.

§. 3. But he is much stumbl'd, and not a little abusive, because I would have Φωτίζει render'd *Enlightneth*, rather then *Lighteth*, pag. 87. in my *Spir. of Truth Vindic.* saying of me, *I perceive he is as very —— as those Physicians, who impose severe Abstinence on others, but they themselves will take their Cups off, and their good Cheer to Wantonness and Giddiness.*

How far this Character may be by any thought to resemble *William Penn* (a Man he often strickes at) I know not; but I dare say for him, he never was so Disingenuous as to deserve it, and least of all from *J. Faldo*, with whom he never had to do, and who must needs make a Random-guess in the Matter. But this is not the only Scurrility, *William Penn*, however unconcern'd he be, has receiv'd at the hands of that Rude *Priest*, nor that he is able to bear. He takes it

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for granted that *W. P's Passive Religion*, is like to be a Protection to his base Tongue, and so long the *Priest* sleeps in a whole Skin. I cannot imagine what his dashoe —— should signifie; But it is ill done of a *Priest* to quarrell his next Order, and one too, which, if I am not mistaken, the *Non-Conforming Priests* have swarm'd after, as the next way of Maintenance to their displac'd *Carkasses*; in so much, that we have almost as many *Physicians* as *Patients*. One would have thought *J. Faldo* had been looking that way by his *Ebullitions*, a Tearm of Art in pag. 127. But that is one of their last Refuges: For it requires Pains, which Men of his Function can't abide to do. They are for the Land of *Milk and Honey*, whoever toyles; and *that* they will make the Labours of others yield them *in a Land of Briars and Thorns*. But it happen'd unluckly, that he should charge so much Epicurism upon *Physicians*, whilst they impose such Abstinence on their Sick, to whose way of Life so many of his Friends are devoted. Shall I infer, it is *to have those Cups and that Cheer, their Ill-Preaching could not give*, and that *J. Faldo* is therefore as very a —— as those *Pharisees, that bound heavy Burdens, and layd them upon the People, but themselves would not put their Fingers to support them.* Does he live to what he requires from others? if not (and the Course he takes, I know not how he should) let him take his *as very a* —— to himself, which much better becomes Him, then any Body I have to bestow it upon.

But to the Point controverted. I said then, and do now again, that the Light must be in the Soul, or Intelligent Place of Man; and with respect to the Inward parts, I saw no Difference between saying, the

the *Light of Christ lighteth the Soul, or inward parts of Man*, and that *the Light inlightneth Man*: Only sometimes I granted, that *Enlightning* did import *a Belief in the Light, and some Divine Attainments* thereby; both which are sober, and true, and granted by *I. Faldo*, if I understand what he sayes when he confesseth, that most Translators render it *enlightneth*.

§. 4. The last of what concerns his pretended *Defeat* of our Construction of that Verse; That was the true Light &c. is *Every Man*: hear him; *If this Phrase be taken strictly in its full latitude* (a Phrase I do as little understand, as many of his other uncooth and contradictory Tearms) *Intending every Individual without Exception; Christ's Enlightning, must be understood, so doing as Creator, not as Redeemer; this is the Opinion of many Superiors to me in Judgment by far* (It may be so, though I am apt to think *J. Faldo* scarce thinks so.) pag. 89. 90.

But this hath been so effectually consider'd already, that it would be needless Repetition, a Fault I would not be guilty of (especially at this time) to say much to it: Let it suffice, that the Light Naturally and Immediately resulting from the Word, which was and is the Life of the Word, *is the same in Kind, both before that Manifestation of God* (*who is Light*) *in that Holy Manhood* then, and since; though not the same with respect to the Degree of its Discoveries. But he tells us, though he can allow it universally *as Creator, yet not as Redeemer*; and brings us these Scriptures; *Whom we preach, warning*

Col. 1. 28. 2 Cor. 4. 2. Pſal. 145. 14. *warning every Man, and teaching every Man,* &c. *Commending our ſelves to every Man's Conſcience,* &c. *The Lord upholdeth all that fall, and raiſeth up all thoſe that are bowed down* (The laſt an old Objection) Now ſays he, *the Apoſtle could not warn all, nor recommend himſelf to every Man, it muſt be then, all that he preacht to, and who heard him. So, who were upheld, God upheld; and who are raiſed up, are raiſed by him.*

But this is too mean to invalid the Force of the Place, and our plain and *inextorted* Underſtanding of it. The Reaſon of this Miſtake lies here: If it be his Light, ſayes *J. Faldo*, as *Creator*, then it hurts us not; if as *Redeemer*; *why are not all redeem'd?* putting no Difference *betwixt the Sufficieney of the Light to ſave, and the Salvation, that may be wrought by it upon the Obedience of the Creature.* A Doctrine, accurſt from God, and deteſted of all Men, not made, or abuſed by Suggeſtions of others; for the *Calviniz'd Predeſtination* is the Bottom of it. Let it ſuffice, and ſo we will venture it. (1) *That Chriſt died for all Men*, though all Men, receive not the Benefit intended by it; The *Neglect* of Men don't render God's Love, *no Love*, or that it is not Univerſal, and leaſt of all that it ſhould be Inſufficient in it ſelf. (2) If God has not lightned the Soul of all Mankind with a ſufficient Light to Salvation, the Damnation of Men can never lye at their own Door; neither will they be left without Excuſe. (3) The Light with which he enlightens, being the *Life* of the Word, muſt be Saving; call it the Light of the *Creator*, or *Redeemer*, *for He is one in himſelf, and*

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to is his Light. (4) *All Mankind*, in all Coppies and Translations, and from the Reason of the Thing, must be confest to be the Subject of this Illumination: Neither let it be hard for our *Adversary* to grant; *since it may be the Light of Christ as Redeemer, and yet Men may not be redeemed thereby, through their own Disobedience.* An inevitable Redemption then not following upon Mens being thus lighted, *but upon their Receiving of it*, I cannot see but it may be allow'd us, *that all Mankind not being redeem'd is no Argument, why all Mankind should not be enlightned*; consequently (for all the Force our *Adversary* brings to the Contrary) *Every Man in our Sense is lighted with a Saving Light in it self.* I omit to mention many great learned *Authorities*, some of which are, and more may elsewhere shortly be produc't in *Defence* of our *Assertion.*

Let my *Spir. of Truth Vind.* be perused, from p. 53. to p. 73.

§. 5. Now as to his Scripture-Quotations, they are no whit to his Purpose: For the *Warning* and *Commendation* were Universal, there is not one Soul exempted. And should I grant him his Desire, what could it availe? For if the Apostle had a particular Regard to those among whom he laboured, neither doth that hinder the Universality of the Truth of the Thing in it self, for the Warning is to all, or the Scripture is not binding to all, contrary to our *Adversaries* Judgment of it.

Nor is the Case parallel with the Relation given of the Divinity of the Word, its Creating Power, and peculiar Benefit of Light from its own Life universal extended to Mankind, unless that in the places where the word *All* or *Every*, is used without any Excep-

Exception, an Exception ſhould be made, becauſe ſome one particular Caſe may admit of an Exception: For neither doth God raiſe up *all who fall*. Nor is it to be underſtood, that all who are raiſed up in all caſes, God doth immediately raiſe, but rather thus; the Lord alone is able to uphold all who fall, and raiſe up all that be bowed down, as to a ſpiritual State, the purport of the words: So that the Univerſal, I mean *All*, remains entire, and the contrary Opinion reſpecting the Light, ends in an abſolute Denial of a Saving Light to the greateſt parts of Mankind; which dreadful Conſequence I had much rather ſhould reſult from *J. Faldo's* Opinions, then *W. Penn's* Faith, as ill a Chriſtian, as he is pleaſ'd to repute him, though it be for Vindicating the *Pure Chriſtian Religion*, as it was once deliver'd to the Saints.

§. 6. But to ſhut up this Diſcourſe, let us take notice of an Expreſſion or two, that this *Critick* lets fall in the cloſe of this Paraphraſe, and that is, Concerning Ἐρχόμενον or *Coming*, it being more properly referrable to *Light*, then *Man*. *That was the true Light, which coming into the World lighteth every Man*, rather then *that was the true Light, which lighteth every Man coming into the World. If*, ſayes he, *it ſhould refer to Man, every Man in the very inſtant of, or before his Birth, Chriſt enlightneth; it muſt be meant of created Faculties*—*For Experience and Senſe without (any one Inſtance to controle it) will tell us, that none can believe without Hearing, nor hear without a Preacher.* pag. 91.

He might much better have ſaid of himſelf, then of the *Quakers-Meeting*, that he was but a *Puppet* indeed,

indeed, who knows nothing but by Hear-say or meer Imitation: If Man have not some more inward Teacher, farewell to the Truth of all Revelation, the Scriptures, and whatever comes by, or from the Inspiration of the Almighty. This Man, if yet he ben't to much besotted to deserve so excellent a Name, at once destroys all Wayes, or Means, whereby to know, and that not only to the *Quakers*, but himself too; For the Scriptures themselves being grounded upon Revelation, and his Knowledge, upon them, as he pretends: Take away Revelation, and ye take away the Scriptures; and consequently what Knowledge *J. Faldo* pretends to have from them, falls to the ground. To pass by what might be offer'd from the Ancient *Puritans*, *Brownists*, and *Independents*, on our behalf, who were once reputed warm Sticklers, for that *J. F.* proudly esteems *Enthusiasm*, for which they became the Derision of Carnalists. He forgets to whom *Phanatick* belongs, and cuts off his pretended Preaching from the God above, &c. p. 113. Thus is this *Blind Leader* faln into the Ditch of his own digging.

But must it be absurd, because Children at the Instant of their coming into the World, can't be said to be so enlightned. Very well; and what thinks he of the Instant of Christ's coming into the World, out of the Virgin's Womb? Did he enlighten all who should savingly be enlightned at that Instant? A mad Disputant, indeed. What was it enlightned *Simeon*? Who told and revealed to him the Lord's Christ? For Shame quit all Pretence to dispute.

§. 7. But let's hear him further; *There is a Reason in the Text, gives such a Countenance to referring it*

to the Light, as will never be found for the Contrary. That was the true Light, not *This*, or *This is*; *not as Christ is now in Heaven, nor as present with the Evangelist* John, *and the then Saints*; *but it points at Christ's Appearance in the Flesh.* Very notable indeed, and we will not let it slip our Observation.

If the *Word* that made all things, which was with God, and was God, was that true Light, as saith *J. Faldo* himself, p. 84, then can it never be restrained to that Appearance as the Beginning or End of it. Nay, the *Evangelist* is not yet come, so much as to mention any thing of his Manifestation in Flesh; and if we will believe *J. Faldo*, the Verse concerns the *Word* as *Creator*, and not as *Redeemer*, which he stints to his Coming in the Flesh, see pag. 89. But by his Interpretation, that is not relative to his Appearance in the Flesh, but rather to the *Word*, which was with God, and was God, as p. 84. and so the *Spanish* Translation has it, *That Word was the true Light, &c.* so that either the *Word* was not before that Appearance; or if it were, being that true Light, that true Light was before that Appearance; And Mankind being also antecedent to that Manifestation, may very well be said alwayes to have been enlightened by that Light. For that the *Word* should be before that Appearance, & that true Light, which is the very Life of the *Word*, or *Word it self*, should be stinted to that Appearance, is as absurd, as any thing well can be. Again, that we should take *It* to deny Christ now to be the true Light, that enlightens all, because he was so, is a strange Impertinency, and gross Falshood; for then by good Reason ought we to infer, that because the Word was with God, and was God, therefore he is not now either with God, or God. Is this your *Ter-*

tullus

nullus? Beſides, If we had nothing of this to offer, the *Evangeliſt* might very well refer to that Appearance without any Denial at all of an antecedent Illumination; It being the moſt excellent Breaking forth of the Divine Light. And this is largely acknowledged and proved in my *Spirit of Truth Vindicated.* Which had he conſider'd but half as much as he importunes us to have his own, he might have ſaved us the Labour of this Animadverſion. But God knoweth, it is our Portion from many ſuch like baſe and unworthy *Adverſaries.* Every thing is a Fault in a *Quaker*, and nothing in them. We have great Reaſon to diſpair of any Good upon the moſt of them, whoſe Spirits are ſo leaven'd into Prejudice and Revenge, that, not to bear their Lyes, and to rebuke their Slanders is accounted ſcarce ſo tolerable as Railing; But with God the righteous Judge of Heaven and Earth do we leave our Cauſe, to be by him pleaded upon the Necks of that Crooked and Perverſe Generation.

§. 8. Upon the Second Scripture, which he pretends we abuſe, to wit, *But what ſaith it? The Word is nigh thee, even in thy Mouth, and in thy Heart; That is the Word of Faith which we preach*: and which, he ſaith, we joyn with the firſt of *John*, *In the Beginning was the Word, &c.* He obſerves thus much in ſhort. *The Apoſtle alludes to the Words of* Moſes *in* Deuteronomy: But the Word is very nigh unto thee, in thy Mouth, and in thy Heart, that thou mighteſt do it; *that is* (ſaith he) *the Laws, Statutes, and Commandments written in the Book of the Law, making the having the Word*

Pag. 94. Rom. 10. 3. Deut. 30. 14.

in the Heart to be an having them without Book, or by rote, as he expresseth it.

But none of the most mistaken of our modern *Socinians* (the greatest Contra-Spiritualists Men of our time) I am perswaded, could have given us a more dark and carnal Interpretation of the place; for the *Word of Faith*, is the Word which *gives Faith*, and in which Faith should be: It is called the *Word of Reconciliation and Regeneration*; which can be no other *Word*, then that which was in the beginning with God; That, by which God utter'd and declar'd his Mind to the Sons and Daughters of Men in all Ages; That *Word*, whose Life was, and is the Light of Men: To make the *Apostle* to have preacht another Word, is as much as in him lies, to render him no Gospel-Preacher.

Besides, that *Word* mention'd by *Moses*, could not be the outward Commandments and Statutes; For the Question was not about them, but about the *Commandment* of Commandments, and *Word* of Words, which he resolves thus: *Let none say, who shall ascend, descend, or go beyond the Seas, to fetch the Great Word and Commandment*; But the Word is very nigh thee קֶרֶב, קֶרֶב, signifies the *Innermost parts of Men*. Whereinto the Outward Commandments could never come. Nay, I do affirm, and that with holy Boldness in the Spirit, Power, and Illumination of the blessed Gospel, that all the by rote Learning of the Letter, of either Law or Gospel, as they are contra-distinguisht, is of no more Value to the true Knowledge or Worship of God, then the Cutting of a Dog's Neck, either to God's Honour or Man's Profit, without the Inward Living Word should

Fost. &c. Sckin. in lex.

power

powerfully write, and engrave upon the Soul its Holy Precepts: neither could there be any Conviction in the Conscience, concerning the Truth of those Statutes; nor indeed any Conscience at all: since *Conscience is* no other, *then that manifest Judgment Man makes of the Truth or Falshood of things, with respect to his own Soul, from the Word or Light of God in his Heart,* according to the Practice of the Apostle, *who was manifest, and desir'd to Commend himself to the Consciences of all Men*: Not as to a blind unsensible Thing; but that Judgment in Man, though not from him, which was right, and not learned of Man, but received of God. Whereas *J. Faldo* scoffs at such kind of Knowledge, the Perniciousness of which Doctrine ought to *antidote* all sober Persons from ever adhering to it, or him that preacheth it; For I will be bound to make it appear, that by his own Principles, he is assured of nothing, and must set down under the extreamest *Scepticism* in the World: Or if concludable by any thing, it must be by the way *Rome* takes to resolve all Scruples, & that is Plurality of Votes, however directed; and this too, rather for Peace sake, then any Certainty there can be in it. For who bars out of all *Inward Senses*, Motions, Revelations, Inspirations or Enlightnings, resolving only to insist upon what may arrive them from meer Books, because of the Fallibility of Man, and Difficulty of the Matter they do contain; which Way can there be to compass any tolerable Certainty to rest Men's Souls upon? This is your once *Phanatical*, t'other day *Enthusiastical*, now *Pragmatical* and *Scoffing J. Faldo.* The first in the very beginning of *Independency* in the World, the best part that belong'd to it,

I meane *Enthusiasm*: but now deserted, by many as much as the true Religion is by the Church of *Rome*.

page 98. 2 Pet. 1. 19. §. 9. The third and last Scripture he undertakes to secure us from all Share in, is that of *Peter*, *We have also a more sure Word of Prophecy, whereunto ye do well to take heed, as unto a Light that shineth in a dark Place, until the Day dawn, and the Day-Star arise in your Hearts.* By this *more sure Word of Prophecy* (says *J. Faldo*) *is meant those Prophecies written in the Old Testament: which are call'd*, Verse 20. *Prophecy of Scripture, and are called, the Light that shineth in a dark Place.*

I hope it will be alwayes forreign to me, to detract from the holy Scriptures; But the Truth I will take Liberty to defend. The whole Chapter is a very weighty and zealous Recommendation of the *Gospel* to the Churches, pressing them to call to Mind the Love of God unto them, and to mind their Duty to him, who had so loved them; And as a great Ground, both of their Faith, Love and Duty, the Apostle in the 16th verse tells them, *For we have not followed cunningly devised Fables, when we made known unto you, the Power and Coming of our Lord Jesus Christ; But were Eye-Witnesses of his Majesty: for he received from God the Father Honour and Glory, when there came such a Voice to him from the Excellent Glory,* THIS IS MY BELOVED SON, IN WHOM I AM WELL PLEASED. *And this Voice, which comes from Heaven, we heard, when we were with him in the Holy Mount; We have also a more sure Word of Prophecy, &c.* Now that this cannot be meant of the

the Scriptures (and take in the Comparison) I thus prove. If the Reason of their Assurance, that what they delivered to the Churches, was not Fabulous, but true, *was their being Eye-Witnesses of his Majesty, and Eye and Ear-Witnesses of that Testimony God gave of his Son in the Mount, by that Honour, Glory and Voice of Words, which were there utter'd, and did in that Place appear*; then the Scriptures not only were not a surer Word of Prophecy, but not so sure, because they never heard nor saw them so delivered; nor yet had any of the Prophets, so Glorious, so Transcendent, and Unquestionable a Testimony to their outward Eyes and Ears that we read of (*J. Faldo*'s most infallible Way of true Knowledge (see pag. 91.) as was that which God gave to the Disciples, when he testified, *This is my beloved Son, in whom I am well pleased*; But we may inform our selves from the Verses recited, that they were a more eminent Ground for their Knowledge, Assurance, and Belief, then the meer Scriptures; And consequently the Scriptures are not *the more sure Word of Prophecy.* Again, the written Account of another's Revelation cannot be more sure to me then that Revelation which I do immediately receive from God; suppose it be from God: But this was a Revelation to the Disciples, and they were sure it was from God; Consequently the written Account of another's Revelation, as were the Prophecies of the Old Testament (so called) to the Disciples, could not be *a more sure Word of Prophecy.* For it were to say, that they were more sure, that he among them who was called *Jesus*, was the Son of God from *Isaiah*'s Testimony, *That he would give him for a Light to lighten the* Gentiles, *&c.* then the Immediate Voice of God, when he pointed so clear-

ly at him, *This is my beloved Son*; He that is amongst you, whom you have followed, *This is my beloved Son, in whom I am well pleased*: Then which, what could be more demonstrable on God's part, and incredulous on their side, who should yet subject that living Testimony, to any the best Tradition? Let me not forget to add; That what the Disciples then saw and heard from God; and the Epistle, *Peter* wrot by the holy Ghost, being made part of the New Testament-Writings, and they accounted more eminent by far then the Old, with respect to the more eminent Pouring forth of the Holy Ghost, in that Day, which the Prophets fore-saw, and they enjoyed, the Old cannot in any wise be reputed a more sure Word of Prophecy, as *J. Falde* asserts; therefore this *more sure Word of Prophecy*, must be another thing.

§. 10. What that is which may be reputed a more sure Word of Prophecy, will much deserve our serious Consideration. If it was not the Voice in the Mount, which we have invincibly proved, to be more *Immediate*, *Living*, *Fresh*, *Convincing and Confirming* to the Disciples, then any the best written Prophecies they had; It will follow, that it was meant of the *holy Anointing*, *that Spirit*, and *measure of the Grace, or blessed Light of Christ*, which is Internal, and out of the Reach of all Visible Things, to *sophisticate*, *corrupt*, *mis-represent*, *mis-render*, or *mis-translate*, all which have greatly befallen the Scriptures: For I do affirm, that *Sense* it self is not so certain as Reason, and what clearly and fully occurs to the Understanding part of Man, is a more solid Ground for *Faith* and Knowledge, then those

those External *Sights* and *Visions*, which Man might be attended with to Confirmation. For what shall be the Rule for trying the Certainty and Truth of any such *Visions* and *Prophecies*? It must be some measure of that Anointing, which was afterwards given more largely to them, in order to try Spirits, and in all other Cases, which concern the Gospel; otherwise they should not have believ'd with any Certainty, or upon spiritual Conviction as to themselves; For if a Man has not something Divine to direct and inform his Understanding as to the true Relish, Judgment, and Application of what he may read in any Book, or externally might appear to his Sences in the Way of extraordinary Vision, there could be no probable, much less certain Ground for his Belief in, or Knowledge of the Truth of that thing, however true in it self. In short, *That which is Truth it self, which is able to teach all things, to try all things, and to lead into all Truth* (which the Scriptures (though Truth) cannot do; for then, they would be Clear, Plain, Perfect, uncapable of Additions, Diminutions, Corruptions, Mistranslations &c.) *must be this more sure Word of Prophecy*; But that the *Anointing* which the Saints had received of him was able to do, as saith the Apostle *John*, 1 Joh. 2. 27. *but the Anointing which ye have received of him abideth in you, and need not that any Man teach you; but as the same Anointing teacheth you of all things, and is Truth, and is no Lye: And even as it hath taught you, ye shall abide in him*; Therefore this Anointing thus able to do all things, must needs be *that more sure Word of Prophecy*; if *more* shall be allowed. In short, *The Law written in the Heart*, is a more sure *Covenant*,

Law

Law and Word; then the *Law written upon Stones*, or the *Outward Book of the Law*; else, *the Dispensation of the Law of Life within, the Gospel-State*, would be *less Sure*, and therefore *less Noble*, then the *Law without*, and the Prophecies of the Old Testament (so call'd) *more Certain*, then the *Scriptures of the New, that belong to a more excellent Dispensation, and are an Account of the fulfilling of those very Prophecies*: Nay, it would be to assert, that the Words of both Scriptures are more sure and certain, and our Regard ought to be more eminently after them, *then the very Spirit from whence they came*; which (at least in the Church of God) every one has received a Measure to profit with, and so perfectly subvert the very State of the Gospel, which was and is the Time of the Pouring out of the Spirit upon all Flesh, and bringing Mankind to a more near, sure and living Word of Prophecy, then any Outward Writings whatever, can possibly be.

§. 11. But because he tells us in another place, that a little Skill in the *Original*, would free us from many Absurdities; we shall a little examine both what the Original Text will make for the clearing the Point in Controversie, and what may be the sense of some Men of Learning (a thing he pretends to) and Impartiality (which I hope, he has not Confidence enough to pretend to) I will suppose then, the *Prophecies* of the Ancients to be intended; but deny any *Comparison* at all to have been made between them, and that Voice in the Mount.

2 Pet. 1. 19. Καὶ ἔχομεν βεβαιότερον τὸν προφητικὸν λόγον, &c. *We also have a More sure Word of Prophecy* as by our late Translation render'd. I cannot perceive

ceive that Compariſon in the Greek, ſo hugg'd by the *Prieſts*, and inſiſted upon by our *Adverſary*, with manifeſt Deſign to prefer the *Writings before the Spirit that gave them forth*, the great Evangelical *Word of Prophecy*, for the Words without any wrong, not only may, which were enough, but ought to be rendred thus: *Alſo we have a very ſure Word of Prophecy*; which neither queſtions the certainty of the Voice, nor ſo much as intends any the leaſt Compariſon at all with it; which I take to be the very Ground of that Oppoſition which is made againſt us. The Reaſon why I ſo render it, is ready: Καὶ, *Alſo*, I know our Tranſlation hath, but it is commonly underſtood by our Adverſaries for Δὲ. *But*, which is a great Injury to the ſenſe; for Καὶ, *Alſo*, is conjunctive, and ſignifies onely another confirmatory Teſtimony, whereas Δὲ, or *But*, is a word that moſtly doth, and to be ſure in that place would ſignifie a Compariſon and *Oppoſition*: *Alſo* then, not being taken in the ſame ſenſe with *But*, there is nothing therein that can make for the *Compariſon*, or any *Oppoſition* whatſoever; Now the *Compariſon* it ſelf Βεβαιότερον, lately rendred *more ſure*, is in the ancient Tranſlations more truly interpreted, *ſure*, and *very ſure*; in which there is no room for any Compariſon, or Oppoſition in the leaſt: And if *J. Faldo* has but Greek and Honeſty enough, he muſt needs acknowledge, that Poſitives, Comparatives, and Superlatives are uſed promiſcuouſly in the Greek. See *Acts* 25. 10. where ὡς κὴ σὺ κάλλιον ἐπιγινώσκεις, is rendred, *as thou very well knoweſt*: whereas in *J. Faldo*'s ſenſe, κάλλιον would be interpreted, as thou knoweſt *better then I*; which certainly the Apoſtle *Paul* never intended, when he ſpoke to *Feſtus*. And as Καὶ, *Alſo*, is connective,

and

and joyns the 19th Verſe to the 18th Verſe; ſo τὸν the expoſitive and diſtinctive Article, doth not preceed, but follow Βεβαιότερον. The *Syriack*, one of the moſt approv'd Verſions by learned Men, has it thus, *We have over and above a true or ſure Word of Prophecy.* The *Arabick*, *We have beſide, a very true Prophetick Word.* The *Æthiopick* has a Compariſon, not reſpecting the Sureneſs, but the Antiquity of the Voices: *We have over and above an ancienter Word, or Teſtimony*, which is ſo reſpecting time: The *French*, *German*, *Low-Dutch*, *Swediſh*, and ſeveral of our ancient *Engliſh* Traſlations run thus; *We have alſo the ſure Prophetick Word: We have alſo the right ſure Word of Prophecy: We have alſo the very ſure Word of the Prophets.* All which imports no more, then that they had over and above their own particular Aſſurances of the Truth of the *Chriſtian* Religion, *the Teſtimony of the Prophets*, whoſe Prophecies were fulfilled by the Coming of Chriſt, and the Pouring out of the Holy Spirit; but if it were more, it was only ſo in point of Authority with their *Adverſaries*: Not that the Voice the Diſciples heard in the Mount, was leſs ſure in it ſelf, or that Knowledge of *God* and *Chriſt*, through the Operation of the Power of the Goſpel in the Hearts of thoſe Believers, then the ancient Prophecies of the *Prophets*; But perhaps they were not ſo effectual to perſwade, as the words of the ancient undoubted Prophets to confirm their Allegations. Thus Chriſt, in our Tranſlation, Search the Scriptures, not that they were a more ſure Teſtimony then what he himſelf livingly and immediately gave forth; But they ſo reputing them, whilſt they oppoſed him, his Direction to ſearch the Scriptures, was for Confirmation of the Truth, they ſeem'd to gain-ſay

from

from the Scriptures. What then? Shall we say that the Prophets are a more sure Testimony, then what Christ the Living Word of God himself declar'd, or the Saints became Witnesses of? By no means; But rather, that the old *Prophecies* are also a true Prophetical Testimony, like a small Light in a dark Night, they do shew forth a Prophetick Light, till the Day-Star of fulfilling them (which some then knew, and others prest after) *should arise in their Hearts*, which is that Blessed State of *Witnessing*, *J. Faldo*, and *T. Hicks* have bestow'd so many impious Scoffs upon.

To this agree many learned Men. I will begin with * *Erasmus*; "If so be that the "Prophets plain Oracles be in "great weighty Estimation among "you, which Prophecy, by figura- "tive dark Shaddows of Christ, *of much more Gravity*, "*or Weight ought so evident a Declaration by the Father* "*himself of his Son be. They with their Prophecies*, "*prepare the Minds of Men to the Truth of his Gospel*; "In that they Shaddow and covertly point out the "thing that the Gospel doth preach. The *Prophets* "agree with the *Father's Voice*, if a Man do rightly "interpret them: *The thing that Men set forth by* "*Man's Device, may be perceiv'd by Man's Wit*; *But* "*the thing that is set forth by the Inspiration of the Holy* "*Ghost requires an Interpreter inspir'd by the like Spirit.*

* Parap. in Epist. 2 Pet. c. 1. v. 19.

A severe Check to the Contra-Spirituality of *J. Faldo*, and those other of the Carnal and Apostate Professors of Religion in our time, who have forgot the Ground of their Fore-fathers Revolt from the Idolatry of *Rome*, and Superstitions of a degenerated Prelacy; as well as that it shows how much more

Erasmus

Eraſmus inclines to give the Preference, if any there be, to the Voice of God then to the Ancient Prophecies. He alſo quotes *Aug.* to his Defence.

Beza not only renders it, "*we have alſo a very firm* "*Word of Prophecy*, ſhutting out all Compa- "riſon (the *Prieſts Break-neck*) but affirms, "if it ſhould be accepted, as a *firmer Word* of "Prophecy, it can only relate to ſuch, *who might* "*have entertain'd ſuch an Extraordinary Belief of the* "*Writings of the Prophets*; *and not that in themſelves* "*they were a ſurer Word of Prophecy.*

Bez. in loc.

"*Vatablus* in ſhort tells us; that Βεβαιότερον, or "*more ſure*, is a *Comparative* for a *Po-* "*ſitive*, *more ſure*, for *ſure*; uſual "with the *Greeks*. So ſayes *Clarius.*

Vat. & Clar. in loc.

And *Grotius*, that great Man, thus renders this "part of the Verſe [Καὶ ἔχομεν βεβαιότερον "τὸν προφητικὸν λόγον] that is, ſayes he, "the Writings of the Prophets have been "always in Credit and of Force with us: But now "much more, becauſe we have ſeen the Fulfilling of "them by the *Meſſiah*, and their Agreement with "him. Certainly then, others beſides the *Quakers*, muſt needs have been Perverters of this place of the Scripture, in *J. Faldo*'s ſenſe: But he may hear from *Grotius*, that the Scriptures are never the leſs valuable by thoſe who witneſs their Accompliſhment; but the more: A Notion very rife in *J. Faldo*'s head.

Grot. in loc.

Let it ſuffice, that we have ſtated and Vindicated the *true Chriſt*, to wit, *God manifeſt in Fleſh.* That we have attributed to God manifeſted in that viſible Body, *what we believe to be congruous, and according to Scripture and ſound Reaſon.* And laſtly that thoſe Scriptures,

tures, which he thought to disinterest us in, *are fully and clearly vindicated from his false Glosses*; proving their express Design perfectly destructive of those Ends, our *Adversary* endeavour'd to bend them to, which were his own, and not the Truth's.

CHAP. XX.

Our Adversaries Charges *deny'd.. His* Proofs *fail him. The* Quakers *are True* Christians; *and* Quakerism *True* Christianity. *We own and profess the only True God that made Heaven and Earth.*

§. 1. HE has hitherto charg'd us, one would think, as home as ever Man did, for what is beyond *Denying the Lord's Christ, and that Love he manifested in the World for the Salvation of Mankind*: But it is our Happiness, that his *Proofs* have been alwayes found as Weak, as his *Charge* Desperate, and the little Quarter promised us by the One, more then made up by the faint Performances of the Other; else, how terrible would this Grim Character be to our selves, and much more, to others, who do, and yet will, we hope, believe better things of us. viz. *The* Quakers *are gross Idolaters, and* Quakerism *gross Idolatry.* And he assures us, *if there be any such thing as* Idolatry *in the World, he will prove us guilty in the highest degree.* Pag. 112, 113, 114.

The Way he takes to prove this heavy Charge is this. *Those which own and profess that to be God, which is not, are gross Idolaters*; *but the* Quakers *do so.* The second Proposition (the first being granted by all) he endeavours to prove thus. *Who own and profess the Light*

Light within, and the Soul of every Man to be God, own and profess that to be God, which is not God. But the Quakers *do so; therefore Idolaters.* The making good this Charge, will lie upon the Testimony he brings out of our Friends Writings, since he pretends to no less Demonstration, for every thing he has to lay against us. I deny in the Name of all that abused People; *first*, that we ever own'd or profest *the Light within every Man to be God* (though we say, it is of God) much less that we worship it as such: And *secondly*, we do forever renounce any such Principle, *As that the Soul of Man, simply as such, is the very Essence or Being of God:* If he fails in his Proofs, he must fall with Infamy to the Ground. The first Man he hopes to make sure with, is *G. Fox the Younger:* The words, as he quotes them, are these; "I will make you know, that I the Light "which lighteth every Man that cometh into the "World, that all through me should believe, am "the True Eternal God, which created all things; "that by me (the Light) all things are upheld; and "that there is not another beside me can save. *Fox* Young. p. 53. *Although*, sayes he *in this Passage, he doth not call it the Light within,* Pag. 50. "You scorn "me the Light in you; p. 54. which will not own "me the Light in them. *They*, he says, *that cannot from hence read the* Quakers *own and profess the Light within to be God, are not like to be much the wiser, for what they read.* This cuts off all Hopes of *J. Faldo*'s being wiser; for I suppose he read what he writ, as blind as he is: However, for the sake of others, I will endeavour to reconcile this seeming Contrariety.

P. 119.

Pag. 120.

In the first Passage he grants, that *within Man,*

was

was not mentioned; and by his Silence, I suppose, I may conclude it *Orthodox*. For no Man that believes Scripture, will dare to deny that God is *Light*; That every Man is enlightned by *Him*; and that by *Him*, who is call'd *Light*, all things are *upheld*, and that *He* alone is *Saviour*. A Doctrine *J. Faldo* teaches pag. 84. 85, 89. To the other Scraps of Matter I answer, That we never did, do, nor shall assert, the God that made Heaven and Earth to be comprehendable within the Soul of Man; No, it is more impossible, then that the Sun in the Firmament could be contain'd within the Body of any individual Person. *But that God, who is the great Sun of Righteousness, doth as truly cause his Light Spiritual to arise upon the Souls of Men, as his Sun Natural upon their Bodies*; and as what Knowledge we have of the Natural Sun is by its Light, Operations and Effects upon the World, so our Knowledge of the Eternal Sun of Righteousness, *God (who is Light, and in whom is no Darkness at all)* is only and alone by his Divine Light, *Operations*, and Effects in and upon our Understandings and Consciences: so that when we say *that the Light is within any*, we do not intend the *whole Being of Light*, nor was it in this gross sense that *G. Fox the Younger* ever meant it. But that *He, who is the Eternal Fountain of all Life, and Sun of Light, causeth his Light to visit the Hearts, and shine into the Consciences of all Mankind, as well of such as Rebel against it, and scorn it, to reprove them, as those who Receive it, and gladly submit to it, to direct and justifie them*: Wherefore we utterly deny that the Manifestation in Man, strictly consider'd, *is the most-high God*; but a Manifestation of, or from God, *by the Inshinings of his*

blessed Light. And we cannot be said to Worship the Manifestation, but *that Eternal God, which is Light, that is thereby manifested*; and all Worship, otherwise founded, is not of God, nor pleasing to him, but of the Invention of Men, which he will confound; and this, Scripture and Reason are ready to defend. *Scorning the Light in them, and not owning the Light in them*, by our *Adversary* so strongly insisted upon; is no more then, *scorning and disowning him who is the Light that shines in them, and that gives Light to them.* What very vanity then, is all his Boast? And how does his Charge retort upon himself? But that we may send it quite back, to the Pit from whence it came, lets hear how he proves our Belief of the Soul, to be God; which he begins to do, with no small Shew of Assurance, that he shall cleverly compass his End.

§. 2. "Every Man has that which is one in
"Union, and like the Spirit of Christ;
pag. 122. "even as good as the Spirit of Christ,
123. "according to its measure. *E. Bur-*
"*roughs True Faith*, &c.

And what's this to the Purpose? Can any Man be so stupid as to think, that *E. Burrough* ever intended the Soul of Man, that purely & simply constitutes him such? For he is speaking of that Universal *Grace, Light* and *Spirit*, which God has given unto all whereby they may be led to Eternal Felicity. And unless he will say, that a Measure of the Holy Spirit (a Scripture-Phrase) which God hath given to every Man to profit with, is *not* in Union with Christ, *nor* a Good in Kind, as the Spirit of Christ (which our

Adversary sayes, is God) it will evidently follow, that what *E. B.* writes, is sound and Scriptural; however this makes nothing for our *Adversaries* present Charge. But he ends not with him.

pag. 123. "Now my Soul and Spirit is center'd "in its own Being with God, and this "Form of Person must return from whence it was "taken. *F. Howgil. Test. of E. B.*

This Expression is deliver'd to us by *Francis Howgil*, as *Edward Burroughs's*, a little before his Departure, in that sensible Testimony he gave to the *late Life, Labours and Death of that worthy, painful & effectual Labourer, and his Companion in the Gospel of Jesus.*

But to help *J. Faldo's* Intellects, that they may no more look asquint upon such weighty dying Words; Let him know, that *E. B.* spoke not of God as his Souls Being by Nature, or as of that very Being (for so the Soul would be God indeed, and yet subject to all those Pollutions and Punishments, which do and will attend Wicked Men (*Blasphemy with a Witness*) but God, as that Being, which by Regeneration, the New Nature, and Spirit of Adoption, all the Righteous Souls are gather'd too, and center'd in, as their Everlasting Habitation and Life Eternal. The World may perceive with ease, at what rate, and what Tearmes *J. Faldo* swaggers over the *Quakers*: But let him boast that puts off his Armour.

§. 3. The next Person he singles out, p. 123. is *G. Fox*, thus answering a Priest. "*But* "*God and Christ is in the Saints, and dwells in them, and* "*he*, (the Priest) *is a Reprobate, and out of the Apostles* "*Doctrin. Great* Myst. pag. 16.

I perceive, *J. Faldo* will rather quarrel Scripture, when he meets it in a *Quaker's* Book, then not have something against them: But certainly if that be the Way to prove that we believe, the Soul is God, to wit, that God and Christ are in the Saints; what will become of the Scriptures? Will they escape *J. Faldo's* heavy Censures? who say, *That Christ is in his Saints the Hope of Glory. I in them, and they in me. The Tabernacle of God is with Men, and he will dwell in them.* Must every thing, that is in another, be necessarily of that in which it is? But I hope, his Heat being abated, he may discern the Weakness of his Attempts against us. To proceed.

I. Pennington he also brings in to make good his Charge: How serviceable he may prove, will better appear, when we have examin'd the Passage. "That which the Lord "from Heaven begetteth of his own Image and Like- "ness, of his own [Substance] of his own Seed, of "his own Spirit and pure Life. *Quest.* 27. But *J. Faldo* has mist his Aim and mistaken his Man; For *I. P.* is not now speaking of the Soul of Man, simply consider'd; *but of that Divine Life, Nature, Image, and Birth, that God by his Word of Life creates or begets in the Souls of those who once lived not to God, but themselves, bearing the Image of the Earthly; and do turn at his Reproof to walk in the Way of Life.* This will not move the Business one Jot further on the behalf of our Enemies Charge.

pag. 126.

§. 4. We will close this Point with a Passage out of *Samuel Fisher's Velata quædam Revelata*, pag. 13. of which he is very cheery, "As to the Spirit of Man which concurs to the Con- "stituting

pag. 127.

"ſtituting of Man in his primitive Perfection; it is "the Breath of Life, which God breathed into his "Soul, after he had formed him, as to his Body, of "the Duſt of the Earth; whereby he came to be a "Living Soul, a Soul, that did partake ſomething "of God's own Life.——This (Spirit of Man) is "that living Principle of the Divine Nature, which "Man did before his Degeneration, and ſhall again "after his Regeneration partake of.

This Charge, ſayes our Adverſary, *being of ſo black and horrid a Nature, I did judge it meet to prove it by abounding Inſtances, and now* Reader *put on the largeſt Charity, and give me thy Verdict, if I have not made appear, that the* Quakers *are groſs Idolaters*, &c.

To anſwer which, briefly and to Purpoſe, and to cloſe this Chapter, with a contrary Concluſion, I ſay, That the *Spirit of Man* is not to be taken, as of, or from Man, or that it is any part of Man's Nature, take *Man in an Abſtractive ſenſe*: And had he been ſo fair, as to give us *S. Fiſher's* Words at large, they would have prov'd themſelves of Age enough to anſwer for themſelves. *S. Fiſher* is to be underſtood, of that Spirit, or Breath of Life, not that made Man ſimply a Living Creature of a meer Reaſonable Capacity, *but that Divine Life or Breath, which makes alive to God, and gives a kind of Heavenly Animation, Motion, or Life, to live to him, which conſtituted* Adam, *not a meer Man, but a bleſſed, holy, heavenly-minded Man, before his Degeneration.* And that *S. Fiſher* did never intend it of the Natural Soul of Man, but rather of the Divine Life of the Soul, without which the Soul is deſtitute of the Knowledge of the True and Living God, his own Words very plainly ſhow; For if *S. Fiſher* intended that Spirit,

which is the Divine Principle, that Man did partake of before his Degeneration; certain and clear it is, that since Man did under that Degeneration partake of his own Soul, or else he could not have been a Man, *S. Fisher never meant the meer Soul of Man, but the Life of that Divine Principle which regenerates and renews the Soul unto a Life of Purity and Blessedness.*

So that we conclude, the *Quakers* not believing any such Strange and Unscriptural Doctrine, *as that the Soul of Man, is the God that made the Heavens and the Earth* (for so it would make it self, and what is greater then it self) *They are not those* Idolaters *they have been represented, and foully characterd by* J. Faldo: *But Innocent and Free of all such Imputation; and he their Accuser, most of all Condemnable*; yea, and that for *Idolatry* too, who professeth no Knowledge of God; but from Outward Sense; by Hearing, Reading, &c. p. 91. So that being destitute of the *Revelation* of the Son, that only can make known the Living Father, what Apprehensions he has of God, are not Experimental, but Imaginary; and worshipping such an *Idea*, he worshippeth not the true God, but the *Images* of his own Brain, therefore an *Idolater*. See Bish. *Andrews* upon the Command. and Pagnin. upon the word יהוה

CHAP.

CHAP. XXI.

Our Adverſary *at a loſs to prove his Charge. We own ſo much of the* Reſurrection *as the Scriptures expreſs; more Curioſity Dangerous and Condemnable. Eternal Rewards own'd by us.* J. Faldo's *Book will prove it to Him, and our Tribulations to Us.*

§. 1. THE two laſt Charges, of this ſecond Part of his Diſcourſe, *are our Denyal of the Reſurrection of the Dead* (that is, Dead Bodies) *and future Rewards.* Pag. 132, 135.

To the Firſt; he brings in *I. Pennington* thus. "We ſay, that Chriſt is the Reſurrection, to raiſe "up that which *Adam* loſt, and to deſtroy him who "deceived him, (viz. *Adam*) ſo Chriſt is the Reſur-"rection unto Life, of Body, Soul and Spirit, and "ſo renews Man, &c. *Princ. Elem. Peop. cal. Quak.* p. 34. Upon which he comments, *What is this Reſurrection, but what they call Regeneration?* (it ſeems he does not) *and the Reſurrection of the Body is but in the ſame ſenſe, as the Soul and Spirit is raiſed.*

I can't help it, if *J. Faldo* has made ſo unapplicable a Quotation out of *I. P.* to his Buſineſs. I hope, none are ſo Blind or Partial, as to be angry, that *I. P.* did not write to his Purpoſe; it was ſufficient that he ſpake to his own, or rather to the Truth's. Our *Adverſary* falls down right upon us, with a Charge of Denying the Reſurrection of the Body, and is angry that the Place he produces, helps not his Deſign. Certainly, with ſober Men, the Blame will not

lie

lie at our doors for not making good his Charge, but at his own, that he exhibited one he could not prove. But will he deny the Reſurrection in *I. P*'s Words? If he does, I pronounce him no *Chriſtian*; nor indeed will a bare Confeſſing to it render him One: And where he ſtands, I fear, he is but too far from both. Let it ſuffice, that thoſe Words are a modeſt, ſerious and full Anſwer to this *Caviller*, ſince he does plainly acknowledge *All* that the *firſt Adam* loſt, *to be reſtored by Chriſt the ſecond Adam*; and all that the Sin of one incurr'd, *the Righteouſneſs of the other redeem'd from*. Now let his Notions of the Way and Method of Effecting this be what they will, *we deſire not to be wiſe beyond what the Lord ſees convenient for us*, as this buſie Intruder into ſacred Myſteries hath done, that lives in the Land, *not of Light, but groſs Darkneſs within*, and whoſe very *borrowed, made, framed Light*, from *Reading, Art, Study and his own Conceptions, is the very Blackneſs of Darkneſs*.

p. 136. §. 2. But he affirms, that *George Whitehead* ſhould ſay, being preſt in the Matter, that *he did not believe his Body ſhould riſe again after its Death*, which he can prove by many Witneſſes.

I know not if ever *G. Whitehead* did ſo expreſs himſelf; But I ſee, every Expreſſion muſt be treaſured up to defend a decrepit Cauſe: Truth ſtands in no need of ſuch Watchings, that would make a Man an Offender for a Word. But what if he did ſay ſo, and I ſhould ſecond him, would it follow that we deny a Reſurrection? I am ſure I will deny all ſuch Conſequences. Doth not the Apoſtle ſay expreſly, *Thou Fool——thou ſoweſt not* THAT BODY THAT SHALL BE.

1 *Cor.* 15. 36, 37.

BE. Is Scripture grown into such mean Request with *J. Faldo*; or doth his Rage against the *Quakers* so transport him, that he knows not Scripture, when he meets it from a *Quaker*?

But sayes our *Adversary*, upon a like place, and to this purpose, (viz.) *We shall all be changed: I would ask, if they would be content to be refused their Debts, if contracted before* Quakers, *and demanded when* Quakers; *I suppose they would believe that the Change in a Person, is not the Change of a Person; and that they are the same still to whom the Money was and is due.* pag. 139. But how clever any may think this *Simile*, we will prove it Lame, and Defective; For the Change was not of the Body any further, then as the Soul govern'd it after a new Way of Living. I cannot think that *J. Faldo* will dare to say, *that a Man's Body is rendered ever the less Corruptible by any the best Change the Soul can make in this World.* The Question is about; what that Change must be which makes a Corruptible an Incorruptible Body? I mean not by Corrupt, *Sinful, but that gross Elementary Matter, which is subject to those Impressions, Influences, Mutations, and Passions which we see all Sublunary Bodies are subject to.* Either the Resurrection of the Body must be without that Matter, or it must not? If it must, *then it is not that same Numerical Body*; and so their proper and strict taking of the Word *Resurrection*, they must let go. If it must not be without that same gross Matter it dyed with, then I affirm, it cannot be *Incorruptible*, because it will carry with it that which will render it Corruptible *ad Infinitum*.

And what can be more Unreasonable, then that Bodies compounded of this Elementary World, which

sayes

ſayes our *Adverſary*, *ſhall and muſt by Nature have an End*, ſhould out-live their own Matter, and which is more, never end? I ſay, we cannot ſee how that which is of *Duſt* ſhould be Eternal, whilſt that from whence it came, is by Nature but Temporal. And that which is yet moſt of all Irreconcileable with Scripture and right Reaſon, is, *that the Loſs and Change of Nature from Corruptible to Incorruptible, Natural to Spiritual ſhould not make it another Body*. In vain do ſuch diſpute againſt the *Popiſh Tranſubſtantiation* as an Abſurd and Impoſſible Thing, who themſelves are guilty in a Caſe of the like Nature. The *Romaniſts* affirm a Change in the Sacrament, though our ſenſes tell us it is the ſame thing that ever it was.

Our *Adverſaries* in the Point of the *Reſurrection* boldly affirm, that it is the ſame Body, and yet Tranſubſtantiated from Natural to Spiritual, or chang'd from what it was, to ſomething it never was. For my part, I think the Laſt not leſs Impertinent, and the Former more expreſly Scriptural.

But becauſe ſuch things run Men into *Unprofitable Queſtions, various Searches, and a Philoſophical Way of Diſcourſing*, no wayes tending to God's Honour, nor the Soul's Profit and Comfort, I will Conclude this Head with our Confeſſion, *That every Seed ſhall have its own Body, and that ſuch an one, as it will pleaſe Almighty God to give*; and Thou Fool, *belongs moſt rightfully to him, who acquieſceth not in an humble Contentedneſs with the good Will of God, and that manner of Body he ſhall give*. And I think it would make more for Love, Peace, and Good-Will, if our Enemies would leave thoſe things with God, *quicquid ſupra nos, nihil ad nos*, whoſe Will be done in Earth, as it is in Heaven.

§. 3. To

§. 3. To the Second Head of the Charge to be consider'd in this Chapter; to wit, *Our not Professing of Eternal Rewards*, needs no other Answer, then, *That none ever read so*; *He quotes no such thing, nay, he says, that he has search't, but to no Purpose*; and I challenge him to name one Person reputed by us, to be of us, *that has ever affirmed so gross a Thing?* Well then may I call this the *Last great Lye of his Second Part of Lyes*, and *Slanders too*: such as he will be found much to weak to defend before the Tribunal of our God, where we have whereof both to Answer, and justly Accuse him before Angels, as well as that we have now plainly refuted him before Men. pag. 141, 142.

But he makes this a Consequence of Denying the Resurrection, which is obviously weak; since whatever we have scrupled of the common gross Notion of the Resurrection of this Corruptible Body, we have ever held an Eternal State of Recompence.

But so mean are his Proofs for this Conjecture, if I may give them that Name, that they show far more of his Ignorance and Malice, then our Faith in that *Atheistical Opinion*: However hear them; *R. Farnsworth*, said he, *was not saved by what Christ did at Jerusalem*; therefore, says he, *already saved*: But can any in their Wits think, he meant saved from Sin here, *to be the whole of Salvation and Blessedness?* O weak Man! Well, but *I Pennington* says, *Who forget God are to be turn'd into Hell. What Hell?* says *J. F.* only in this Life. A very Lye, and Infamous Slander: *T. Faldo's* Book against us, unrepented of, *will prove, I believe, that Eternal Wo and Vengeance shall be the Wages of that Hellish Work.* We say, That in this Life,

Life, Men have an *Earneſt of Heaven and Hell*, and ſome Sence of both States, *as they are Good or Bad*; but never did we affirm *Men to enjoy that full Meaſure of Joy, or Torment they ſhall have as their Eternal Reward or Recompence hereafter.*

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page. 2.

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pag. 3.

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that should so pretend to answer my *Spirit of Truth*, &c. *Considering his Words foregoing (which are too many and too worthless to transcribe) And what he drives at in the handling of this Question, I never read one so lame and deformed in my Life come forth with such State and Confidence, and such a train and rout of Mediums as deformed as it self; There is in it neither Logick nor Honesty: Certainly if he had not turned* Quaker, *and in that Fall put all out of joynt, he could not likely after such good Nursing have been thus lamentably cripled in his Intellects, and somewhat besides.*

One would think the Strain of this Comment were Answer to it self: Why so *much* flourish, and *little* done? Must Noise supply the Absence of Reason? and base Reviling go for Confutation? Shallow Man! what Lameness is there in the Question? I profess I see none, nor has he so much as pointed at one Limb that is defective in all this Rabble of Reflection. [*I have neither Logick nor Honesty*] It had been to be wish'd that he had shown more of both in saying so, or held his Tongue. [*But my turning* Quaker *has put something out of joynt*] But what, I know not, unless the good Opinion I once undeservedly had of such Mountebank *Priests*. But give him his due, he is the first Man that ever acquainted me with the Ground of Cripling. I was never yet wise enough to think it a Natural Effect of Ill-nursing, only through Carelessness in Nurses, Falls and the like have brought it. I perceive he is not only a Well-wisher to *Physick* by his hard Word, *Ebullitions*, but a small Pretender to *Chyrurgery*, by his Terme, out of *joynt*; when he has given better Proof of his well-setting to rights his own dis-jointed, or, if he will, dislocated Cause with that of Christiani-

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§. 2. He tells me *he expected great Things, when first he set about to read my Book, and began to stagger in his Mind, as to that Ingenious Piece*, call'd, *The Spirit of the Quakers tried*, or to that purpose: But knowing himself better, I hope he will excuse me, if I do not believe him. He never had that Opinion of any thing writ in Defence of a People he testifies such irreconcilable Hatred to, which is none of the meanest Blots in his Scutchion. *Pen, the Answerer, if he were not furnisht with Fore-head and Tales beyond measure, his Pamphlet would have had nothing remarkable in it*; Whether this be most a Lye or an Abuse, I know not, perhaps the *Reader* may; but sure I am, there is more of both then stands with true *Christianity* to give a comprehensive Under value of what he can never answer, which perhaps goes for one among such as have Faith in him, or know no better.

page. 2.

§. 3. But he is angry at my Stating the *Question*, thus, *Whether God's Holy and Unerring Spirit is or should be the proper Judge of Truth, Rule of Faith and Guide of Life, among Men, especially under the Administration of the blessed Gospel of our Lord and Saviour Jesus Christ, or no.* I affirm it, and proceed to prove it by Scripture and Reason. Upon which be pleased to hear his Reflection, and from hence make a Judgment, what that Spirit must be

pag. 3.

that

that ſhould ſo pretend to anſwer my *Spirit of Truth*, &c. *Conſidering his Words foregoing (which are too many and too worthleſs to tranſcribe) And what he drives at in the handling of this Queſtion, I never read one ſo lame and deformed in my Life come forth with ſuch State and Confidence, and ſuch a train and rout of Mediums as deformed as it ſelf; There is in it neither Logick nor Honeſty: Certainly if he had not turned* Quaker, *and in that Fall put all out of joynt, he could not likely after ſuch good Nurſing have been thus lamentably cripled in his Intellects, and ſomewhat beſides.*

One would think the Strain of this Comment were Anſwer to it ſelf: Why ſo *much* flouriſh, and *little* done? Muſt Noiſe ſupply the Abſence of Reaſon? and baſe Reviling go for Confutation? Shallow Man! what Lameneſs is there in the Queſtion? I profeſs I ſee none, nor has he ſo much as pointed at one Limb that is defective in all this Rabble of Reflection. [*I have neither Logick nor Honeſty*] It had been to be wiſh'd that he had ſhown more of both in ſaying ſo, or held his Tongue. [*But my turning* Quaker *has put ſomething out of joynt*] But what, I know not, unleſs the good Opinion I once undeſerved had of ſuch Mountebank *Prieſts*. But give him his due, he is the firſt Man that ever acquainted me with the Ground of Cripling. I was never yet wiſe enough to think it a Natural Effect of Ill-nurſing, only through Careleſneſs in Nurſes, Falls and the like have brought it. I perceive he is not only a Welwiſher to *Phyſick* by his hard Word, *Ebullitions*, but a ſmall Pretender to *Chyrurgery*, by his Terme, out of *joynt*; when he has given better Proof of his well-ſetting to rights his own diſ-joynted, or, if he will, diſlocated Cauſe with that of Chriſtianity,

ty, he may better ſet up for a Religious Boneſetter, and in the mean time he can paſs but for a Quack.

[*But I have no Logick*] And why? [Becauſe I ſay pag. 37. there is no more Difference to me between a Judge, Rule and Guide, then eſſentially there can be in the Wiſdom, Juſtice and Holineſs of God; he ſhould have added, *ſayes J. Faldo*, nor between Truth, Faith and Life amongſt Men.] pag 4.

I would know of any Man that can think himſelf capable of judging in the plaineſt Caſe; if this be an Anſwer to mine Argument; I ſaid then, I do again, that there is no more Difference in them reſpecting the Principle, then eſſentially there can be *in the Wiſdom, Juſtice and Holineſs of God*, which are but ſo many Words to expreſs the Perfection of one and the ſame Being, for he is all, and that in all. Wiſe in being Juſt, and both in being Holy; They are inſeparable, for *That* which gives me a right Senſe or Judgment of Truth from Error, is as well to me a *Rule* what I ſhould believe or diſ-believe, and a *Guide* what I ſhould practiſe or not practiſe, as at firſt it was my *Judge* of what was Truth from what was Errour; All which ſober, and indeed unanſwerable Arguing he thought fit to over-looſe, which is very Diſingenuous. I ſay, that *the ſame Spirit, which is a Judge, is a Rule and Guide, even in that very Act, when it is a Judge*, and that unavoidably; Therefore to diſtinguiſh them is frivolous, and to maintain one to be a Rule, and another a Judge, is abſurd and heterodox. *Spir. Truth. Vin.* p. 37. 31.

For *his Addition*, it is not hard to anſwer, *That*

there is more Difference between Truth, Faith and Life; for one may be without the other two, I mean Truth *abstractly*: But if it shall be understood of Truth received into the Heart, I say, that there is so great an Affinity between Truth, true Faith, and an Heavenly Life, that they follow each other almost at an instant, and cannot be separated from each other.

pag 5. §.4. But *he is Angry that I should use these Words of Lord and Saviour in my Question.* I thought them sober; and I am sure I meant them of him that was before *Abraham*, that in time appeared for the Salvation of his People, however he would disinterest us in them; but indeed the Way he takes to do it will do us no harm: For that he may insinuate we mean another thing, he calls it *Playing at Blind-Man's-Buff*, which is worse then a *Buffle headed Expression.* Is this your Gospel-Minister? Let him go Wrastle at *Moresields*, play Foot-ball Matches, turn Ringer, a Practice he pleads for in his Book, & leave off Prophaning the Holy Name of God with such an unhallowed Mouth and unbridled Tongue. Some of my Scripture-Arguments he pretends to refute, I shall mention, and what he objects, that both may be weighed in an equal Ballance.

pag 8. §.5. The first Scripture by me urged is that in *Genes.* 6.3. *My Spirit shall not always strive with Man, &c.* From whence I infer, that God's unerring Spirit both did so strive either for Conviction and Conversion, or to prompt to further Attainments, and that they were not at that time of the World without an Infallible Spirit to Teach, Rule, Judge, &c. To which he sayes, *My Argument is a Thicket of Impertinences, that a Body had need*

need of good Arithmetick to number the Terms, that I am a none-such for Diving, if I can fetch up from this Scripture what is mention'd in this Proposition.

What need there is of all this little Wit, a better Word for Pedantry, I know not, and I believe more are of my Mind; but if my Consequences are so impertinent and so Numerous that ordinary Arithmetick will not serve to reckon them, and lastly so Unnatural as the Scripture will afford me not one of them, I am greatly to be blamed. But because what he sayes for me may be of more Force then all that I can offer, let this Passage be weighed [*It is more then probable that the Spirit did strive with them to make them better then they were, yet none of these Ends are expressed in the Text*] An eminent Contradiction to him, and which is more, to it self; For if the Spirit strove to make them better, then since that better consisted in a Discovery of Good and Evil, with an Election of the Good, and a Denyal of the Evil, I would fain know of *J. Faldo*, how that could be, and the Spirit of Truth not be what I have instanced in my Argument. Was it not then a *Judge* of what was Good from Evil? A *Rule* how to chuse one and refuse the other? A *Guide*, to lead, direct, enable to the Choice, and preserve in it? O Weak Man! Is this the Upshot of all thy poor Insults? But why may not *William Penn* express the Scope of any Scripture in his Argument, though he find not the very Words in the Text, if it will bear them, especially since *J. Faldo* himself allows it, both in granting that the Spirit strove to make them better, which is not verbally expresst, and by his Weekly Practice of Preaching, where nothing is more frequent then his Exposition,

and after a sort too, which the Text many times will not bear.

But he tells me that *my Question is, to prove the Spirit's Teaching indefinitely, or without Difference of Persons; and my Proof speaks of the Spirit's Striving with Wicked Men.* For this he cries out, that *I wander from Truth and Reason, and am Infatuated,* questioning, *if my Conscience have any Eyes*; and has Impudence enough to tell me, that *I am beholding to him for giving no further Discovery of my Vanity and Folly, &c.* pag. 9.

How groundless his Cavil and Reflection are, and with what rude and unhandsom Terms he is pleased to give them, I need not trouble my self to shew; But certainly if God affords Bad Men his Spirit to strive with them; then Good Men, who cannot be such without it, but Sensual and Devilish rather, must needs have this Holy Spirit, as well to preserve them, as that is made them such; if so, then may we conclude our *Adversary* Weak, as well as Envious, who from that *Text* denies my Proof of the Universality of God's Spirit. For what is it but to say, that though all Wicked Men have the Spirit striving, Good Men have it not? Whose Conscience wants Eyes at this time, will not be hard to determine; but sure I am, it was his Wisdom to leave off where he did, since his requiting my Sober Scriptural Argument Infatuation, Folly, &c, was the most evident Mark of his own he could well have given us.

§. 6. The Second Scripture I urge, and which he perverts, is that in *Neh.* 3.20. *Thou gavest also thy Good Spirit to instruct them*; which, *says he*, without being so Ingenuous as to mention, much less consider, and answer

anſwer my Argument upon it, *is mainly the Spirit of God, which he put upon* Moſes *and* Joſhua, for which he quotes *Numb.* 11. 17. 27. 18, *Pſal.* 77. 20. But does he think us ſo Credulous, as to receive this Stuff for Goſpel? Certainly we muſt commit the greateſt Cruelty upon our Underſtandings to ſtrain them to ſuch a Fiction. He might with as good Reaſon have ſaid, that the Pillar of Cloud by Day, and Fire by Night were ſeen of none but *Moſes* and *Joſhua*, as to grant, they had the immediate and general Benefit of them, and at the ſame time deny them to have had the immediate Benefit of the Spirit's Teachings. Beſide had they not had ſome Meaſure of the Spirit of God, they could never have known that *Moſes* had been ſo inſpired, nor have ſo willingly bowed under *Moſes* as they did, and have ſhewn themſelves ſo well aſſured of his Conduct. Nor can the Objection of their Rebellion at times, invalid our Reaſon, ſince it were to ſay, that they ſinned not againſt the Spirit of God in themſelves, but in *Moſes* only. But becauſe they did ſin againſt the Holy Ghoſt in themſelves, and that it was the greateſt Ground for the Charging of Rebellion againſt them, we may well conclude that they had the Spirit, that is, the Conviction.

The Scriptures he brings, are no more to his purpoſe, then the Story of *Toby* and his Dog: For though there was a Gift of Spirit poured out upon *Moſes*, *Joſhua*, and others, that was not common to the People; yet this proves not that they were [illegible] without a Meaſure of the Unerring Spirit to teach them what was acceptable with God; The Difference was not, that *Moſes*, &c. had the Spirit, and the People had it not, but that he and ſome

others had the Spirit of Government, and the People had it not. But what is this for him? *Doth not the same Eternal Spirit that teacheth to Rule, also teach People to be ruled?* Nay, I affirm, that as God did gift several by his Holy Spirit to Govern, and consequently they had the Spirit; so did he bestow of his Holy Spirit upon the People, to enable them to live according to the Government, and consequently they had as truly their Measure of the Holy Unerring Spirit, as had *Moses*, *Joshua*, &c. theirs.

§. 7. The Third Scripture he would unconcern me in, is this, *And the Inspiration of the Almighty giveth them Understanding*. Upon this *he asks* me this Question.

pag. 11, 12.

But doth this Incourage Men to cast off all External Means, and the Use of their Reason? Nothing less, says he; *Nothing less*, say I too: And who can help it, if he understands me so; But that he may be as base, as base can be, he askes this Question as the Result of my Argument upon the Place, and never yet answers it at all: But I cannot help it, if *J. Faldo* will render me a Fool, that he may shew himself Wise, I confess he wants some such Fool for his Work, and his own Weakness may tempt him to that Dishonesty. Only I would have the *Reader* know, that Reason, Memory and Understanding are all useful Servants; we deny them not a Place in the Heavenly Work, but as Instruments, not Agents; what should not move of themselves to Religious Worship, but in and by the Motions of the Holy Spirit of God.

§. 8. The next Scripture he thinks I abuse, is this; *Whither shall I go from thy Spirit; or Whither shall I flee from thy Presence?* From whence (*sayes he*) you can scribble thus. If

Pag. 13.

God's

" God's unerring Spirit be ſo nigh, and the Sence of " it ſo certain, it muſt be either to Reprove for Evil " done, or to Inform, Uphold, Lead and Preſerve, in " reference to all Good: Now, in which of the two " ſenſes it ſhall be taken, the Preſence of God's Eter- " nal Spirit, & his being the Saints Inſtructer, Judge, " Rule and Guide, are evidently deduceable from the Words——*rudis indigeſtaq; moles*, worſe then ever Bear brought forth her Cubbs, ſays *J. Faldo*: But this is not all; hear him further, *which with her Licking may be brought into ſome Shape, but your Products are ſo defective, both in Truth, right Reaſon, and Syntax, and Senſe, that it is no Diſ-reputation to your Adverſary to be confounded by them.* A notable Excuſe for no Anſwer but Silence, which is always counted Anſwer enough by him, that hath never another to give. Again.

It is an effectual (but an impudent) Courſe, to Silence all the World from Oppoſing you, by writing ſuch confident confuſed Non-ſenſe: We may ſuppoſe then that there is ſuch a thing as confuſed Senſe. Yet again

Were it not for the ſake of many who conceit your Infallibility, which you are here ſo blindly pleading for, I would as ſoon abandon my Time (Non-ſenſe) *to diſpute with a diſtracted Man in his Raving Fits, as with* W. Penn, *till he come better to himſelf, then I find him in his Pamphlet.*

And *Reader*, Canſt thou think that my *Adverſary* has taken a fair or probable Way to bring me to my ſelf again, whoſe beſt Arguments are ſordid, ill-bred Names, down-right Lyes and Slanders? I challenge any Man that can ſoberly pretend to Religion, to ſo much as abet this manner of Proceeding againſt me, and the Way I profeſs: if this were to be *Chriſtian, as it is Antichriſtian*; were I a *Turk*, I ſhould take

great Care I came not within the very Suburbs of ſo baſe a Profeſſion. Where's *J. Faldo*'s Reading, Learning, Conſcience in this one Paſſage? I will not ſo much as attempt the Defence of my Argument; for it were to ſay, it needed my Aſſiſtance, or that my *Adverſary* had done ſomething to aſſayle its Security, who has ſo pleaded the Inſobriety and Truth of it, by an Oppoſition that could become none but a Creature as for-lorn of all Honeſty as himſelf, that it is a Credit to my Cauſe, almoſt equal with our Clearneſs, that ſo much Rancour and Ignorance ſet themſelves againſt it. This is no leſs Man then your Vaunting, Struting *J. Faldo* his own ſelf, who thinks as well of himſelf, and deſerves as little of it from other Men, as any Perſon that has come within my Ken a long time. In ſhort, whether I am out of my Wits, or be out of all Bounds of good Senſe or Manners, ſhall be left with the *Reader* to determine. For my part; if this be the Way he intends to take to confute his Oppoſers, he is like to anſwer himſelf; And give him his due, he is as good at it as moſt Men I know; and 'tis to be hop'd he may increaſe in that Science.

§. 9. But he tells me, that my main Fallacies are theſe two; Firſt, *from an Infallible Spirit-Teaching, to the Infallibility of the Subjects in which the Spirit dwells as a Teacher.* Next, *from the Spirit's Teaching, to its Immediate and Peculiar Teaching.* If the *Firſt* be true, without any Conſideration had to the Obedience of the Creature, and his being guided by the Holy Spirit, I will yield it to him that I have miſtaken, though not fallaciouſly, that implying a Deſign to do ſo, which I had not: And for the *Second* I am content to ſtand by the Charge, not of a *Fallacy*, but

pag. 20.

but *our Faith*, and such as is Defensible both from Scripture and Reason.

But if [illegible] no *Argument* I have made, nor any Expression that has fallen from me, doth so much as imply his Charge, let him not be angry with me, that I say, *He is one of the baseſt Perverters among Men*: And if that very Passage by which he hopes to prove this great Deceit of mine, is found mute in the Case, I hope no *Reader* will be so unjust as to refuse me the Censure of his being *an Unfair Adversary*.

§. 10. The first Place he thinks to make for him, is this; *Quench not the Spirit*: On which I argu'd thus; Those to whom he gave the Caution had the Spirit, if those could not quench it, that had it not, consequently the primitive Churches were not without an Unerring Spirit. To which he sayes, *but suppose they had the Spirit, it is a miserable erronious and weak Conclusion, that they were Infallible.* How far this makes for him, or rather how greatly he has mistaken me is evident, if it may be considered that there is not one Word of any Man's being Infallible in all my Argument; only that the primitive Churches had an Infallible Spirit, not of their own, or from themselves, but from God; and that they were only so in their Knowledge or Determinations from the unerring Guidance of God's Spirit; unless the either were without the Anointing, or the Anointing was Fallible, both which are contradicted by the Apostle *John* in the noted passage, 1. 2. 27. So that my *Adversary* is manifestly guilty of that Fault He doth with no small Aggravation charge upon me, *viz.* That from my Arguing the Certainty of the primitive Churches, having the Holy Spi-

rit

rit of God to direct them, from the Impossibility of their Quenching what they had not, he makes me to conclude *the Infallibility of the Churches, whether they were led by it or no*; As if I intended to plead the Infallibility of private Spirits, and not rather of the Holy Spirit of God, and such only as were conformable to it.

§. 11. His other Cavil confirms the Truth of my former Argument, and his own great Ignorance or Baseness. My words are these, *If God sends forth his Spirit into the Hearts of his Children, then are they not without an Infallible Spirit*, grounded upon that Scripture, *Because ye are Sons, God hath sent forth the Spirit of his Son into your Hearts* Gal.4.6. To which he sayes; *Your Adversaries have not so little Knowledge of the Spirit of God, as to say the Spirit of God is Fallible, nor yet so Ignorant of your Spirits and of the Scripture, as to say, you are Infallible.* Now I have two things to desire of the Ingenuous *Reader*; *First* to find me out so much as one Syllable in my Argument, that infers or concludes the Spirits of such to be Infallible, into whose Hearts God has shed abroad his Infallible Spirit, whether they are led by it or not; or that I could intend a concluding of the Spirit of Man Infallible, because God has given his own unto Men, that is unquestionably so? I am sure such a Thought never entred my Mind, as fruitful of them as our *Adversary* may be; *Adversary* I may well say, not only because he is one, but that he acknowledges to me as much, which let him know however, I am not such to him.

The *Second* thing I have to desire of the Candid *Reader*, is, that he would weigh with himself, how Unjust this Man is to me, to infer Infallibility to Men, from

from my Affirming it to belong only to the Spirit of God; And as if he fear'd, I ſhould not be as Heterodox as his Envy would have me, to conclude on my Account from what I urged to prove, *That God's Children in all Ages had an Infallible Spirit to Judge, Rule, and Guide them*; *the Affirmative of the very Queſtion debated* (*that is, God's Spirit*) *That every ſuch one was Infallible in and from his own private Spirit.* Oh Monſtrous Perverſion! I would impute it to his Miſtake of me, it being far better to be Ignorant than Diſhoneſt, but he will not let me, who a little below has Impudence enough to write; but we are NOT IGNORANT, *that your Principles make no Difference, or Diſtinction between the Spirits of God's People and the Spirit of God*; manifeſtly intending, (not that they are at variance, for ſo we ſhould eſteem his Charge a piece of Juſtice, but) that the Spirit of the Creature and the Spirit of God are but one Spirit; An Abſurdity that never fell from us. How many times hath *J. Faldo* been guilty in his Diſcourſe of plain Forgery and Diſhoneſty againſt us. So certain as there is a God in Heaven, terrible will his Judgment be in that great Day of Inqueſt, if he repent not.

§. 12. He makes a great Stir about my Checking the late *Socinian*, for making Chriſt the Head of a Fallible Body, ſaying *If Chriſt be Head to none but the Infallible, Wo to the poor Saints, who have truſted hitherto they had a Head in Heaven who hath Pitty on the Ignorant, and thoſe that are out of the Way*; *and I am ſure Chriſt is then none of your Head.* pag. 21, 22, 23.

We have enough and leave his very Ill Language out. (1.) It is granted to us, that Chriſt is Head

to

to a Fallible Body, or at least to Fallible as well as Infallible. I charge him to give us one Scripture for this, or he is gone, for all his idle Puns, Shifts, and scoffing Flings at us. (2.) That a Man may be a Saint, which if we take it strictly is one of that Number the Apostle pruyed the Churches might be of, I mean those which were sanctified throughout, in Body, Soul and Spirit; I say, that a Man may be such a Saint, and yet be Fallible or Erring. (3.) That the Saints are Ignorant and out of the Way; Truly, this Doctrine very well becomes *J. Faldo*, I had rather it should be his then mine; I will venture then in the Scale of Truth, without thinking I am on Hazard in the Matter, especially when, if I err, that hinders not from being a Saint & Member of Christ: But, *J. Faldo*, can a Man be a Saint, and yet Ignorant of so much of God as is requisit to constitute him such? Or can he be such, and yet out of the Way which renders him a true Saint? It is the first time that I ever heard in so many words, that a Man might be a Saint, and out of God's Way. Oh Doctrine of Devils! No Marvel so many Unclean Fowls flock to this Carkass. What! *Saints*, and err from God's Way? Strange! *Saints*, and ignorant of God's Mind? It seems then, that neither Ignorance, nor Erring from God's Way, indispose any to be Saints. If this be not a plain Contradiction to the whole Record of Scripture, none ever was, is, or shall be esteemed such to the End of the World; How many, how grievous, and how sharp have God's Complaints been against those who have left the Right Way of the Lord, which has been the *Way of Light* and Righteousness, *the Just Man's Path through every Generation*? No Wonder that such Doctrines are

both

both greedily received and seriously maintained, that sooth up People in the Belief of such Pernicious Soul-murdering Doctrines. And the Truth is, and I do boldly affirm it, and that in the Counsel of the Eternal God, it is our striking so constantly and earnestly at this and such like Sin-pleasing Principles, that makes the Devil thus bestir himself in his ready Agents, to raise up, and bespatter us with such heavy Calumnies, as almost every one produceth against us. But we lose not an Inch of Ground nor a Dram of Courage, our Godly Resolution redoubles, with our *Adversaries* On-sets; and whatever may befall us here, as our Hope, so our Reward is from God, in that high and heavenly Place, which is above the Reach of Time, and every Assault of our Implacable *Adversaries*.

§. 13. He tells me, *He might proceed to my fallacious Arguing from the Spirit's Teaching indefinitely expressed* (that is, by Scripture, Visions, Providences, &c. means our Adversary) *to its Teaching peculiarly, frequently in my Pamphlet*, pag. 18, 29, &c. that is, to the Spirit's Teaching Men and Women by its daily and Inward Discoveries, Motions and Operations. *But he will not*; the Reason is, he dare not; For if the Spirit be not an Immediate Living Teacher, and works not as such, to the Information, Conviction and Conversion of Men to God in these dayes, let him for Shame relinquish all Pretence to Gospel, or an Evangelical Dispensation, of which it is the peculiar Promise and Priviledge. pag. 24.

§. 14. Though for want of better Language he is pleased to bestow upon this Godly Profession the Term of *Beetle-headed Saying*, pag. 27.

and

and affirms, that *the Scripture knows nothing of it*; For which I may more reasonably affirm, that *He* knows nothing of it: For can this Man be so besotted, as to think, that when a Measure of the Spirit was given to all to profit with; and that the Children of God were led by the Spirit of God, and the Spirit that was sent into the Hearts of the Sons of God, and the Anointing that was in the Saints that was able to teach them all things, was any Measure, Part or Parcel of the Prophets or Apostles Writings? I cannot yet think him so Blinded, as Ignorant or Envious as he is. Either these Passages are no Scripture, or that gross Absurdity must follow.

§. 15. pag. 27. But he tells us that *we may be mistaken, ever since some of us thought* Paul Hobson's *Mumbling through a Trunck, & an Hole in the Wall to be the Voice of the Lord.* But were it as true, as it is in many things false, it shews the Prophaneness of that *Anabaptist*, who dar'd to take the Lord's Name in his Mouth, and counterfeit a Solemn Commission to a poor whimsical Wretch; and as it happened, out of a Spirit of Covetousness and Inhospitality, for he had no Mind to give him longer Entertainment; so that not knowing how better to be rid of him then to forge a Commission, wickedly contrived a Passage into the Chamber where the Man lay, and through a Trunk prophanely utterred a kind of Commission, to go to a certain place, where, I cannot tell; but I am sure, as the Story goes, out of his House, to whom his little Victuals had been a Burden; A Practice for the Avarice, Prophaneness and Abuse of it, to be abhorred and detested of all sober Men. And I think the Man more excusable under

under his Miſtake then Major *Hobſon*, who ventur'd into ſo much Wickedneſs, & that with Deſign to bring him into it. 'Tis true, that ſuch a Man there was, that he went to Major *Hobſons* Houſe, that he dealt ſo wickedly by the Man to be rid of him, that the Man had been among us; but as his Practice ſhew'd him to be none of us, ſo was not any of his Imaginations countenanced by us, but ſharply rebuk'd; and therefore that part of *J. Faldo's* Reflection a Lye: Yet, ſince he has gotten this Story by the End, I will ſee how much better grounded *J. Faldo* would be upon his Principles againſt a *Quaker*, ſhould he be ſo Impious as to put the ſame prophane Abuſe upon him. Suppoſe *J. Faldo*, either by a Trunk, or Hole through a Wall, or one of the new invented Trumpets, that carry a Voice a Mile, ſhould have as far as Words go, a very ſolemn Commiſſion to go preach the Goſpel in any other Place then *Barnet* (where I hear, he now lives) within this Iſle, or ſome more remote Part of the World, and that not only once or twice, but many times joyn'd with Threats and Promiſes; I will ſuppoſe his Inclinations will lie at home, unleſs more be to be gotten (an Infallible Ground of Motion with many of his Tribe) But I would know of him, which Way, or upon what Foot he would Receive or Reject ſuch a Commiſſion? The Scripture makes no mention of any ſuch thing in Particular; in General it will not reach it, becauſe this is no other Goſpel, that he ſhould be required to preach, then that which he pretends to be according to Scripture. I ſay, with what would he reliſh, favour, or try this Voice? Would he reject it, becauſe the Scripture did not particularly own it? There is the ſame Reaſon why he ſhould em-

brace

brace it, because it does not particularly deny it. How will he do then? Why perhaps he will go, because there is no General in Scripture that withstands it. But how does he know, that so many good Words in themselves were spoken from God, and not to deceive, tempt or abuse him? 'Tis true, the Scripture has general Denials to False Spirits, and general Testimonies to the Motions of the True One, but still here's but a Begging of the Question; for how shall I know that the Voice or Spirit be True or False? It is not Unscriptural, Unreasonable, nor Improbable. Alas for *John Faldo*! Have all his Preaching, Praying, Writing, &c. no better Foundation then Hear-say, Imitation, strong Fancy and external Sense? *Can he not savour and relish Spirits as well as Words?* If not, he may truly be styled a Man of Words, but void of that Spirit which tryes Spirits, and gives right Discerning to all that believe in it, and are led by it, of those things that may concern them. I might say much upon this Theme, but let this suffice to detect the Weak Foundation of *J. Faldo's* Faith, Knowledge and Practice; and that such as he, though pretendedly 2 or 3 degrees more refined then the present Protestants, are miserably apostatized from the First Revolters from *Romes* Idolatries, who asserted, none could understand the Scriptures themselves, much less benefit by them, who had not the same Spirit that gave them forth; consequently *the Spirit, and not the Scriptures were the Principal Cause of Right Knowledge, and Rule for our very Understanding of them.* And truly though *J. Faldo* would have the World think he both understands the *Quakers* Principles very well, and has refuted them very clearly; yet whether he will give

me

he leave or no, I will make him ſpeak the Language of the *Quakers* paſſing well in this particular of the Spirits being the Judge, Rule and Guide of Faith, Worſhip and Converſation, the thing aim'd at in that Firſt Part of my *Spirit of Truth Vindicated*, by him ſo much quarrell'd at, perverted and ſcurrilouſly abuſed, or elſe I greatly miſtake his Mind. And, which will be much to my Defence, he muſt likewiſe have done ſo himſelf. Hear him.

§. 16. *But Mr.* Penn, *do you deal fairely and honeſtly with your Adverſaries to imply in your Queſtion that we deny the Spirit of God to be a proper Rule of Faith, Guide of Life, Judge of Truth? You know that we own it to be ſuch; and that it doth both* IN THE CONSCIENCE *and by the Scripture, Creation and Providence perform ſuch Acts, &c. and is to ſuch Purpoſes, & that of Right*; What can we ſay more? Has he not ſtrangly miſ-uuderſtood us? Again, *Only we deny that the Spirit alwayes performs theſe Acts without the Uſe of the Scripture or any External Means.* pag. 15.

Truly and ſo do we; For we daily enjoy the Benefit both of God's Spirit by the Scripture, and publick Worſhip, as Means. If this be the Grindſtone my Noſe is to be held at, and by not mentioning of which (as he falſly ſayes of me) I abuſe and trifle him and my unwary *Reader*, I am contented to abide here while I live, as my Diſcourſe at large upon the Scriptures muſt needs have informed thoſe who have read it. But I am of the Mind that *J. Faldo* will finde it too hot for him, and I am aſſured that ſo much Conceſſion overturnes him for ever, as to his preſent *Baſis*; For that he ſhould oppoſe my Diſcourſe that intended nothing more then to prove God's Spirit to be the Great Rule to Believers, and yet himſelf,

ſelf, after much Oppoſition, to give it away, and accord as far as any Man need to do, that would be of one Mind with us in the Point, ſavours of great Weakneſs and Inadvertency; not, that he now ſpeaks Truth, but that he ſhould ſo eagerly oppoſe it before.

§. 17. There is one Paſſage more, which being to this Purpoſe, I will mention; *We value*
pag. 30. *not the Senſe (of the Scripture) for the Print's ſake, but the Print for the Senſe ſake, and the Bleſſings that attend that Way of Conveying the holy and revealed Will of God, and ſo much as to correct your Vapour.*

This he ſpeaks upon my Words, that the Intimate of a *Prince* needs not ſo much an Edict becauſe in Print, as becauſe of his living and more immediate Touches he may have had from his *Prince*. Now let any tell me if the *Quakers* have put the Scriptures into any degree below that, wherein *J. Faldo* himſelf has plac'd them. Do the *Quakers* ſay that true Chriſtians have the Spirit; ſo ſayes *J. Faldo* too: Do the *Quakers* affirm that the Spirit of God is a Judge, Rule and Guide and ſpeaks forth the Mind of God into the very Conſcience; Does *J. Faldo* come one Jot behind them? But do they ſay, that it is the Senſe of the Truth declared of in the Scripture that puts a Value upon the Declaration? and that written or printed Words are valu'd for the Matters
part. 3. pag. 30. ſake they treat of, rather then their own? yea, that the Scripture of it ſelf
part. 1. pag. 108. can do little? It is *J. Faldo's* own Doctrine. Very well! But does *J. Faldo* ſay, that God doth not alwayes ſpeak in the Conſcience immediately by his Spirit, but ſometimes by the Spirit through the Uſe of Means, as the Scrip-

Scriptures, Preaching, Praying, Creation, Providence, &c. and that by such wayes he reacheth into the Consciences of Men? so say the *Quakers* too. Would the Man but be certain to himself, we needed no other Advocate; But his Ignorance of our Principles, or Prejudice to mis-represent them makes him at once oppose us, and contradict himself.

And now we are come to the Conclusion of the Matter, which he sayes, is, *to shew me my self in the Glass of Sense, if I think my Eyes worth an Using.* Indeed I do, and am willing to behold all he hath to shew me: *Reader*, hear him soberly.

§. 18. *Foul Epithites, as Knave, Puppy, Fool, Rascal, Loggerhead, Cheat; This you say, was the Language of your Adversaries small Crier, but as you call it, of a loathsome Sent.* pag. 30. It seems *J. Faldo's* Nose calls it no such thing; A long experienced *Chaplin*, a kind of a Religious Gentleman-Usher, should have learned better Manners.

So, sayes he, *You blow it on the Author of the Book within five Lines.— Tryers of other Mens Spirits, who have* (it should be *give*) *so little Proof of the Knowledge of their own, as to be wanting in the very first Principles of Civility. This is not fair* (sayes J. Faldo) *to charge him with anothers Faults.*

It is some Justice to us, that he will account such Language to a *Quaker* a Fault. But I would have him know, that I never intended any such thing as he basely infers, that is, to make *H. Hedworth* in the least guilty of usually calling *G. Fox* those scurrilous Names; For though I think him Envious enough against *G. F.* in particular, as appears by another sort of Language; and the *Quakers* in general

neral, yet I believe him to have more Civility and Regard to his Way, whatsoever he thinks of me, then to dirt it with any thing so gross. But for as much as *T. Firman*, the Author of that foul Language was his great Intimate and Associate, that they have in common the same Creed, are joyntly interested against us, thereby earnestly endeavouring to promote their beloved *Socinianism* or *Bidleism* in the World, and Men acted not by two distinct Spirits, though one might lanch forth more extravagantly then the other; And lastly that *H. H.* had shewen other sorts of Rudeness and Injustice to us in general, and many by Name in his *Spirit of the* Quakers *tryed*. I did say, *These Men*, and continue there still, the Method of their Proceed then and since, especially that restless Calumniator *Tho. Firman*, being such as must needs offend every Good Man; *Knave* and *Fool* being more in his Mouth still, then becometh any Man, that is not more of both then such he very frequently calls so. Some think it a Shame, that so ill a Tongue should go unrebuk'd of those whose Principles and Interest give them the Liberty of doing it in a way, that if they know the Man, might be more effectual then all the Moderation and Reason that can easily be shown to him. But sayes *John Faldo* in his, or their Defence (for they love to claw one another) *Compare this Civility of yours with your own.*

'To all this I say, He obtrudes an arrant Lye upon our very Senses; Wretched Scribler— How Idle, how Frivolous, and how very Troublesome is he with his Ridiculous Remarks! Very well; And is this the great Blow threatned? I fall not from one tittle

tittle of it: 'Tis all true, all his due, I could not well have ſpoken more plain and pertinent Words: No Knave, Puppy, Fool, Raſcal, Logger-head, Cheat, &c. No Impoſtor, Falſe-Prophet, Lyars, Trapans, and what not did we accoſt them with. What! Muſt not we fling off the Dirt they caſt upon us? Shall it be accounted well-Phraſing to call us all to naught, and our earneſt Refuſe of ſuch baſe Epithites, and ſevere Cenſure of ſuch Scurrility be reputed Railing? Oh Unreaſonable Men! Ought People therefore to be kill'd, becauſe they cry Murder? or loſe their Reputation, becauſe they are Zealous to maintain it? But it was notably done of *J. Faldo* to provide for himſelf, whoſe Ill Languague he thought might meet with as ſharp Rebukes, as that of our other Enemies had done. Nor indeed will we let ſlip this Opportunity of Collecting & Publiſhing to the World, after what manner he has us'd us, throughout his Diſcourſe, and my ſelf in particular, who never had any thing to do with him in all my Life. If he has not ſaid worſe of us, with whom we have had ſo little, if any thing at all, to do, then he pretends I have againſt thoſe Men that gave ſuch Provocation, let me fall in the good Opinion of the *Reader*, and the Juſt Witneſs in his Conſcience condemn me; but if it appear, that this unprovoked Perſon is far more guilty, then he can poſſibly render us by vilifying Expreſſions againſt our Perſons and Principles: I hope, and expect ſo much Juſtice from the *Reader*, as that the Innocent may go free, and the Guilty only be Condemned. That *J. Faldo* has not ſhewn himſelf that Man of Moderation, Civility or Religion he pretends himſelf to be, and which I hear, ſome few have hitherto repu-

ted, him let the following Faithfull and True Collection of but ſome of his many Unchriſtian Reflections, Names and Epithites upon our Faith and Principles be duly weighed by the Impartial *Reader*.

§. 19. Penn *furniſhed with Fore-head and Tales beyond meaſure*] I am aſſured that's a Lye, I think, my Fore-head and Tales are like other Mens; if not, I have this Satisfaction, they are unlike *J. Faldo's*.

3. *Part* p. 2.

His Poſt is the Quakers *conceited Strong-hold of the Infallible Guidance of the Spirit of God*] A *Poſt*, his Poſt can never ſtand long by, and ſuch *Hold*, as all his Aſſaults can never enter or force; And we are glad it is ours indeed: for as above all People, we need it moſt; ſo are we the only Sufferers in Defence thereof: *Satan's* Bulwarks ſhall be broken down before it.

pag. 3.

§. 20. *In debating of which he waves and toſſes like a Man in a confus'd troubleſome Dream; I thought meet to give ſome Account of his Forces, conſidering him to be a Man of Noiſe, and no ſmall People, the* Quakers *Cauſe, in their own Eſteem.*

I toſs not beyond the Bounds of Scripture and Truth; my Arguments were ſhort and plain, and what I writ was in Conſcience and Seriouſneſs, little meriting ſuch rough and flaſhy Reflection from any Perſon pretending to Seriouſneſs, and leaſt of all, one that I never had to do with in my Life. *Dreams* I have none, they lie on *J. Faldo's* ſide; He that calls Chriſt, Lord, and not by the Holy Ghoſt; He that ſays, he is his Redeemer, Saviour, &c. and knows not the Internal Operation of his ſaving Power, nor that Vertue and Life to quicken to God which comes there-from, dreams of all theſe things,

and

and that is *J. Faldo's* Condition, who ſcoffs at Internal Knowledge without External Means, though to his own Confuſion he ſometime reads another Lecture. I am no *Man of Noiſe*, further then your Noiſe makes me. The Profeſſion of the Way I am in, I came to through Sorrow for Sin, Circumciſion from the World, Deſires after God, and Life that is Everlaſting; and ever ſince God has enabled me to his Service, (and here I hope to ſtand while I live) My Life, Spirit, Power and Principle wars againſt all yours that are embattell'd againſt us; and no Quarter I proclaim, in the Name of the Lord, to that wicked Spirit that acts you all againſt us, though to you Peace and Salvation, *if ye Repent*. Do you leave off your Envious Endeavours againſt us, or elſe blame your ſelves, and not us, for appearing on the Stage againſt us.

§. 21. *Deformed Confidence; neither Logick, nor Honeſty: Certainly, if he had not turn'd* Quaker, *and in that Fall put all out of Joynt, he could not likely after ſuch Good Nurſing, have been thus lamentably criped in his Intellects. Rankneſs of* Quakeriſm. *The latter Part of the Queſtion, which expreſſes the Adminiſtration of our Lord and Saviour Jeſus Chriſt is,* PLAYING AT BLIND MAN's BUFF—*your Guilt, &c. Baſeneſs, confuſed Thicket of Impertinencies—if your Conſcience have any Eyes; Infatuated; I have ſhewed your Vanity, and made your Folly a Spectacle to the World; you talk at a miſerable lame Rate—worſe then ever Bear brought forth her Cubbs—confident confuſed Non-ſenſe; I would as ſoon abandon my Time to Diſpute with a diſtracted Man in his Raving Fits, as with* W. Penn, *till he come better to himſelf, &c.—your pittiful Scribbling* (yet *wretched*

Scribbler was my hardeſt word to *H. Hedworth*, he has obſerved againſt me) *not worth while to trace ſuch a Trifler in all his Vagaries—intangled Bottom, Beetle-headed Saying, Audacious Lines—he will daub his Adverſary*, per fas, per nefas, *Right or Wrong, and he that ſhall ſay the Contrary, you will chaſtize him with Sarcaſms as keen as a* Badger's *Teeth. The next Book you write, let the Title be*, The Spirit of Babel, *from whence* Babble *in Engliſh.*

This, *Reader*, is a ſhort Account of ſome of that unhandſom Entertainment I, a Stranger to *J. Faldo*, have received at his hands. May my Soul never come within his Habitation; Prejudice, Envy and Cruelty lodge with him; Vanity, Frothineſs and Incivility are like Veins through his Book, and ſerve to convey what Life it has to ſuch as pleaſe themſelves with that baſe kind of *Satyre*. Strange that it ſhould be reputed ſo Criminal by *J. Faldo*, to check my *Adverſary* for Abuſing me and my Friends by Name, when yet he exceeds in his Reflections upon us, and that without any ſuch Occaſion given! But, if we were condemnable, ſure I am, it belongs not to *J. Faldo* to fling the firſt Stone. I am very willing to leave it with all ſober *Readers*, our Circumſtances conſidered, which of us ought to be accounted the *Unfair Adverſary*. Oh, when will it fall to my Share to engage a ſober modeſt *Adverſary*! But why do I wiſh for that, ſince ſuch are our Friends. Well, it will greatly become me to be contented with my Lot; Faith I have, theſe things will not laſt long; and Patience will give to ſee the End of that Belief. A little foul Weather, and our Enemies are for their Creeks again; 'Tis natural with Inſects to ſting;

and

and Frogs to croak in Summer; and therefore it is, that our Beſt Actions are Evil in the Sight of theſe carping *Zoilus*'s. If a Man be one of them, then a Saint, though a Devil: if gone from them, then a Devil, though a Saint. Such is his Farewel to me, who in three Lines tells me, he is a little pleaſant, he cannot ſweat about Cracking of Nuts, and yet that he has had ſome Heart-akes for me. Miſerable Man! Does Levity and Seriouſneſs go together? Froth and Sorrow keep Company? What would any Man give for ſuch Heart-akes, that bring true ones upon a ſerious Mind? But what are his Heart-akes? Why, he bewails, that a Man of my Hopes ſhould be thus left of God (he fears for Pride and Giddineſs) as to be made a Pillar of Salt, &c. It ſeems then that there were once Hopes: But to what? To a Party. I know you very well, you will few of you ſtand by all that I could ſay and prove of ſome of you: I would adviſe ſuch Oppoſers to be quiet, enjoy their Toleration, a Kindneſs as great as they deſerve, and mind their own Concerns, and now their Hands are tyed againſt the Powers, not employ them upon our Shoulders. But why ſhould God leave me, a *Sufferer*, from 14 Yeares of Age for Conſcience ſake (he feares) for Pride and Giddineſs? But the Cauſe of my leaving you, was that of my once frequenting you, I mean Conſcience; when ſome I then diſſented from, had as hard Names to give, for that non-Conformity. But the Truth is, when the *King* came Firſt in, at what time you were a little dejected, there was ſomething more Serious and Tender then ordinary revived among ſome of you, which did begin to gather out of the National Pollution, and fit for a further

further thing, but taking up a Rest, growing hard, gaping after Changes, looking back like *Lot*'s Wife, upon your Old *Sodom*, for-sworn Government, *Kings* and *Bishops*-Lands, Rich Benefices, full and stately Livings, many of you grew dry again, were turned to Pillars of Salt; my Soul wandered for Rest, and at last found it, in that Tender, Holy, Pure Principle of Life and Righteousness, which had been wont from a Youth to attend me, mollifie my Heart, allay my Affections, and preserve me out of gross Pollutions, which whilest such of you in some Measure kept, that are now manifestly gone from it, there was another Kind of Spirit that rul'd in you; And 'tis to this First Love and Works we desire your Return, such of you whose Day is not utterly past over your Head: And what any shall think of me, as this uncharitable *Adversary* hath expressed himself, as that I should seek Credit, a Party, &c. I heed not, for what I am at this Day I am by, through, and to God Almighty the Righteous *Lord* of Heaven and Earth alone. It is basely done of any Man, that is a Professor, who pretends to some Acquaintance with tender Conscience, and those Tryals that attend it, to censure another Man's Change and Afflictions for Counterfeit and meer Designe. Oh! The Righteous God will reckon with such Uncharitable, Disingenuous, Perverse Spirits in the Day that hasteneth to Try all, and then will he recompense this ungodly Censurer of an Innocent Stranger to him, who, were I upon my Tryal at the Bar of his own Party, there be of them enough to give Evidence of another Spirit then that of vain Glory or Self; For where none of these things have induced, but Sharpeness and Severities have met me, there

has

has been a Faithful Answering of Convictions, to some of their knowledge, who I believe, to be better Men then to refuse me a ful Testimonial, if sought for. But as I shall not think my self so deeply engag'd or my Reputation so shaken in the Minds of Thousands, as to need or desire it by any Power or Force *J. Faldo* can attacque me with; so shall I leave the Concern of God's Truth, the Innocency of his People in General, and my own in Particular, to his Holy Wisdom and Providence, who, we are well satisfied, will plead our Cause in the Consciences of Ten Thousands to the Shame and utter Confusion of all our Obstinate *Adversaries*.

A KEY,

Opening a Way to every Common Underſtanding, whereby to diſcern the Difference betwixt the *Quakers* Faith, Doctrine and Practice, and the Pervertions and Traducings of their ſeveral *Adverſaries*.

Reader,

THere is not any thing more Indiſcreet then for People to deny what they do not underſtand. It has been our Unhappineſs far more, then all that our *Adverſaries* have been able to ſay againſt us, that hitherto we remain unknown by thoſe who yet ſtick not to condemn us. I will confeſs, that our *Principles*, as diſguiſed, and miſ-repreſented in the World, have given Offence, or rather thoſe who have ſo beſmear'd them; nor indeed can we be diſpleaſed that People ſhould refuſe them Entertainment, under thoſe frightfull Vizzards ſome make them to wear: But it will be the

Buſineſs

Buſineſs of this little *Key*, to explain the Difficulty, and give Entrance into ſo clear and plain an Underſtanding of the *Quakers* Principles, from the *Prieſts* Perverſions, as I doubt not, but with Impartial Inquirers it may be an Ending of much of that Controverſie, which is now on foot between us, and our Oppoſers.

1. Prieſt. THE Quakers *hold, That the Natural Light in the Conſcience of every Man in the World is ſufficient to Save all that follow it; and ſo overthrow Salvation by Chriſt.*

Quaker. This is falſe; For our Belief and Aſſertion is, that Chriſt, who is the Word, that was with God, and was God, and is ſo forever, hath enlightned every Man that cometh into the World, with his own Light, as he is that true Light; or ſuch a Light, as there is no other to be compared to him, which is the Meaning of the *Emphaſis*, *True*; and that ſuch as follow the Reproofs, Convictions and Leadings of that Light with which he enlightens the Underſtandings and Conſciences of Men, ſhall not walk in Darkneſs, but have the Light of Life; which Life is a State of Salvation, for which End he was given: I will give him for a Light to lighten the *Gentiles*, and for my Salvation to the Ends of the Earth. So that we aſſert the Light of Chriſt Sufficient; not a Natural outward Light, which may be properly ſo called, in oppoſition to Spiritual; nor yet that bare underſtanding Man hath as a Rational Creature.

2. Prieſt. *The* Quakers *hold the* Light *within them*

them is God, Christ, *and the* Holy Spirit: *so that every* Quaker *has whole* God, Christ, *and* Spirit *in him; which is gross Blasphemy.*

Quaker. This is also a Mistake of our Belief. We never said, That every Illumination in the Hearts of Men, was whole God, Christ, or the Spirit, whereby to be guilty of the gross and blasphemous Absurdity they would fasten on us: But that God, who is Light, or Christ, who is Light, the quickning Spirit, and God over all, blessed for ever, hath enlightned Mankind with a saving Measure of Light. So that the Illumination is from God, or Christ; but not therefore whole God, or Christ: There are no such harsh and Un-scriptural Words in our Writings; it is only a frightfull Perversion of our Enemies, to bring a Scandal upon our Faith: yet in a sense the Scriptures say, *I in them, and they in me:* Christ in us, *the Hope of Glory. Unless* Christ *be* in you, *ye are Reprobates. I travel again a second time, until* Christ *be formed* in you. If they who deny'd his Coming in the Flesh, though high professing *Jews*, were *Anti-Christs*; What must they be reputed, who as stiffly disown his Spiritual Coming, Formation and Dominion in the Soul? Certainly, though call'd *Christians*, yet no whit less *Anti-Christs*, then the obstinate *Jews* of old.

3. Priest. *By the* Quakers *Doctrine, every Man must be saved; for every Man is savingly enlightened.*

Quaker. I deny that: For though the Light, or Grace of God, hath, and doth more or less appear to all Men, and that it brings Salvation, to as many as are taught by it to deny Ungodliness, and Worldly Lusts, and to live Soberly, and Righteously, and Godlikely in this present evil World; yet it no way follows,

follows, that Men must obey, and learn so to do, whether they will or not. God tenders saving Light or Grace to all; he strives and pleads with all; but if they will not hearken, his Spirit, Grace or Light is clear of their Blood. In short, Though Men are Lighted or Visited with a saving Light or Grace; yet we never Concluded, nor is rightly Concludable, that such Men must necessarily be saved, whether they obey or Rebel.

4. Priest. *By the* Quakers Light *or* Spirit, *they may be moved to Murder, Adultery, Treason, Theft, or any such like Wickedness.*

Quaker. This never was our Doctrine; For herein know we the Spirit of God, and *Motions* of it, from the Spirit of this World, and its Fruits, that it condemns all Ungodliness, and moves and inclines to Purity, Mercy, Righteousness, which are of God: We deny and abominate that Ranting Spirit, that would charge the Spirit of God with their Unholy Liberty; God's Spirit makes free *from* Sin, not *to* Sin: Neither can we distinguish, as they wickedly do between the Act, and the Evil of it; wherefore we say, that as the Tree is known, and denominated from the Fruit, so the Spirits by their Motions, and Inclinations: and the Spirit of God never did incline to Evil. So we renounce that Construction of their esteeming *Evil, no Evil*, when any pretend to be lead to it by God's Spirit; for that is not the Way and Method of his Spirit, that is Pure and Holy forever.

5. Priest. *The* Quakers *must be all Infallible and Perfect, if they have such a Light.*

Quaker. This also is a great Abuse of our true Meaning. We say, the *Principle* is Pure, Perfect, Un-

Unerrable in it ſelf; but we never did aſſert our ſelves ſuch meerly, becauſe it was in us; by no means: but that all, who are lead by it, are ſo far Perfect, and Infallible, and no Jot further. Who can lay down a more independent Doctrine upon Self, and hourly depending upon the Grace or Gift of God? Let us not be miſtaken, nor ſuffer for theſe things.

6. Prieſt. *The* Quakers *deny the Scriptures; for they deny them to be the Word of God.*

Quaker. We own the Scriptures as they own themſelves, a Declaration of thoſe things moſt truly believ'd, given forth in all Ages by the Inſpiration of the Holy Spirit; That they are profitable for Reading, for Exhortation, for Reproof in Righteouſneſs, that the Man of God may be perfectly furniſhed: They are the Form of ſound Words: We believe in them, read them, and it is the Work we have to do in this World, and the Reaſon why we are ſo ſeparated from it, and the earneſt Deſire of our Souls to Almighty God, that we may witneſs the Fulfilling of them; That God's will may be done in Earth as it is in Heaven: But to call them the *Word of God*, which they never did themſelves, but which they peculiarly denominate Chriſt by, in Reverence to Chriſt alone, and no Slight to them, do we, as in Duty and Reaſon bound, attribute that Title to him only.

7. Prieſt. *They deny them to be any Means whereby to reſiſt Temptation.*

Quaker. This is a very Aſperſion. True it is that we deny the Scriptures of themſelves to be ſufficient to reſiſt Temptation; But that we ſhould deny them to be any Means whereby to do it, when we allow

allow our own Writings may be ſuch, is either great Ignorance or Malice. God has, doth, and will make Uſe of them for Reproof, Comfort and Edification.

8. Prieſt. *The* Quakers *aſſert the Spirit of God to be the Immediate Teacher, and that there is no other Means now to be uſed.*

Quaker. We never ſpoak ſuch Language, but perceive the Subtilty of the *Devil* in this thing as in others; For ſince he cannot hinder the Exaltation of the Spirit above all viſible Inſtruments, and the Neceſſity of its Motions and Operations in the Hearts of Men, and the great Suitableneſs of it to the Goſpel-Adminiſtration, he would ſpoile us by Overdoing, that is, by inferring beyond what our Aſſertion will allow: For we never denyed Means, but to this Day from the Beginning we have been in the Uſe of them; But then they are ſuch Means, as are uſed in the Life and Power of God, and not in, and from Man's meer Wit, Will, or Imitation; the thing we ſtrike at. Strange! becauſe we deny all falſe Means, or Means not uſed in the Leadings of God's Power and Spirit; that therefore we muſt deny all Means, however rightly employed. Behold the Injuſtice of our Enemies! Wherefore be it known unto all, that Evangelical Means and Order we love and keep; For we Aſſemble Our-ſelves together to Worſhip God, where we Pray in the Motion of the Spirit, and Propheſie One by One as any thing is revealed; Nor are we without Spiritual Songs, making Melody in our Hearts to God our Redeemer.

9. Prieſt. *The* Quakers *deny the two Great Ordinances of the Goſpel*; Baptiſm *and the* Supper.

Quaker. What ever is a Goſpel-Ordinance we own and practiſe. We know no ſuch Language in

the Scriptures, as in the Calumny of our *Adversary*. 'Tis true, those two Practices are found, but that is no Institution: That they were then proper we believe; but that they were at most but Figures, and Signs you acknowledge (that are called *Protestants*) Now prove to us that there ought to be any Figures or Signs under the Gospel-Administration, when Christ, who is the Substance, is come; 'Tis to overthrow the whole Dispensation, and to make his Coming of none Effect. If it be said; But they were used after his Coming and Ascension too? I answer, So were many *Jewish* Ceremonies, not easily abolished. If any say, But Christ bid that one should be done till he came. Very well, and he that said so, told his Disciples, that He would come to them; Some should not taste of Death till they saw him come; And he that was then *with* them should be *in* them: And he would drink no more of the Fruit of the Vine, till he drank it New; that is, the New Wine that was to be put in the new Bottel, which is the Wine of the Kingdom, as he expresseth it in the same place, which Kingdom also is within, *Luk.*17.20. He was and is the Heavenly Bread, that they had not yet known, nor his Flesh and his Blood, as they were to know it. So that though Christ was come to end all Signs; yet, till he was known to be the Substance to the Soul, as the Great Bread of Life from Heaven, Signs were usefull to shew forth, and keep in hand, especially the People of that Day, whose Religion was attended with a Multitude of the like Types, Shaddows and Signs of the One Good Thing, and Substance of all: Hence it is, that we don't deny them, that is too hard a Word; but truly

truly witneſſing the very Thing they ſignified to be come, we leave them off, as fulfill'd, and henceforth have but One Lord, One Faith, One Baptiſm, One Bread, and but One Cup of Bleſſings, which is the New Wine of the Kingdom.

10. Prieſt. *The* Quakers *deny Chriſt's Tranſactions at* Jeruſalem, *and the Shedding of his Blood to be Beneficial unto them: It is the Light within only they expect to be ſaved by.*

Quaker. This is a wicked Suggeſtion againſt us. We do ſay, That the Appearance of that Second *Adam*, the Lord from Heaven, the Quickning Spirit, in that Holy Body prepared of the Father for him, was for the Salvation of the World, who had faln in the Firſt; That whatever he then did, both Living & Dying had a great Influence for Good upon all that then believed, and hath ſtill for all that now believe in him, as he manifeſts himſelf to us by his Light in the Conſcience. For we do affirm that to come to that, is the readieſt, nay, the only Right Way to come to true Faith in Chriſt as he then appear'd, and to receive any Benefit by him; And it is not another then that Bleſſed Light, Power, Wiſdom and Eternal Righteouſneſs who then appeared, by whom we have received any true Spiritual Benefit. How then can our aſcribing particular Salvation in this Age, to him, who thus now appears to our Souls, render him no Saviour in that, or invalidate his then Appearance, whoſe Doctrine pierc'd, whoſe Life preach'd, whoſe Miracles aſtoniſh'd, whoſe Blood atton'd, and whoſe Death and Reſurrection confirm'd his then Manifeſtation, to be no leſs then God (who is Light) manifeſted in the Fleſh.

11. Prieſt. *The* Quakers *ſet up Works, and Meri-*

ting by Works, like the Papiſts; *Whereby Faith in Chriſt is layd aſide.*

Quaker. We ſay, That True Faith in Chriſt cannot be without Works, no more then a Body can live without a Spirit; Nay, by the Compariſon, if they were ſeparable, Works being compared to the Spirit, would have the better. The very Believing of any is an Act of the Mind, and therefore a Work to God; and no ſooner is that Faith begotten, but it falls to Working which is both the Nature and End of it: Nor do we ſay, that our very beſt Works, proceeding from True Faith it ſelf, can merit; No, nor Faith joyn'd with them: All that Man is capable of Believing or Performing, can never merit; There can be no Proportion (as there muſt be in Merit) between the beſt Faith, and Works of three ſcore and ten, and Eternal Felicity. Wherefore all that Man can do, even with the Aſſiſtance of the Holy Spirit, can never ſo merit, but that Right Faith and Good Works (which will follow it) may, and do obtain that bleſſed Immortality, it pleaſeth Almighty God to give and priviledge the Sons of Men with, who perform that neceſſary Condition and that we groundedly and therefore boldly affirm. So that we deny all Merit from the beſt of Works, eſpecially by ſuch as the *Papiſts* are wont to conceive Meritorious: But as we on the one Hand do ſtifly deny them, ſo neither can we joyn with that lazy Faith which works not. Let not Good Works make Men *Papiſts* becauſe they make Men *Chriſtians*; I am ſure, Believing and not Working, and conceiving a Salvation from Wrath, where there is no Salvation from Sin, the Cauſe of it, is no whit leſs unſcriptural, and abundantly more Pernicious and Damnable

Damnable. Bleſſed is He that hears the Word of God and does it; The Bleſſing is to the Doer.

12. Prieſt. *They acknowledge no Reſurrection, nor Rewards to come.*

Quaker. In this alſo are we greatly abuſed. We deny not the Reſurrection; but are cautious in expreſſing the Manner. Are People angry with us for not Believing or Aſſerting what is Hidden, and they know not themſelves? THOU FOOL is to the Inquirer: We ſhall be contented with that Body God will pleaſe to give us; and think it to be both our Duty and Wiſdom to acquieſce in that.

For Eternal Rewards, we not only own them, but above all People have the greateſt Reaſon ſo to do; for otherwiſe, who ſo Miſerable? Do we inherit the Reproach and Suffering of all that have ſeparated from time to time? That is; Are the Outcrys that have been againſt the *Proteſtants* by the *Papiſts*, and theirs againſt *Puritans*, *Browniſts*, and other *Separatiſts* fallen upon us? And ſhall we hold Principles inconſiſtent with an Eternal Recompence of Reward? By no means: It is our Faith; and the contrary both a Malicious and Fooliſh Suggeſtion of our *Adverſaries.*

J. Faldo's KEY
Prov'd Defective.

I Was not willing *J. Falao's Key* ſhould go wholy Unconſider'd; The greateſt Part of which I here publickly acknowledge to have done us ſuch Right, that if his Explanation of many of our Words be not True, I am not aſham'd to pronounce that the Scriptures muſt be Falſe; ſo agreable to, and conſonant with Scripture has he ſpoken on our behalf: And not only with Scripture, but that Senſe of it too, which the Beſt, Wiſeſt and moſt Learned both of the Fathers, and firſt Reformers have unanimouſly had; and on which Foundation, in ſome meaſure, both *Puritans* and *Browniſts* began their Building; Low, Meek, Spiritual and Plain, as is yet well remembred. But how groſly he has miſ-repreſented us in other Parts, & that the True may not give Credit to the Falſe with any, I will obſerve a few, with what Brevity I may.

J. Faldo. pag. 62. *ASSEMBLING*, ſays he, *Meeting in Spirit.*

W. Penn. This is not Ingenuous; For with ſuch as know us not, nor our Practice, it inſinuates a Denial of Publick Worſhip, which we ever own'd, and hope, ſhall to the End; It is well known who have moſt ſhrunk from that Teſtimony: And if *J. Faldo* means, that they do not Worſhip in Spirit

Spirit, becauſe he makes it Criminal in us, we have Reaſon to ſay, He and They are no Goſpel-Worſhippers: For People muſt either worſhip in, or out of God's Spirit; *If out of his Spirit*, then no Worſhip in Spirit and Truth, but the Device of their own Hearts; *If in the Spirit*, then the *Quakers* aſſemble as they ſhould do, and *J. Faldo* is to be rebuk'd for little better then an Upſtart Scoffer at Aſſembling in Spirit: The once avowed Principle of the Ancient *Browniſts*, now call'd *Independents*.

J. F. pag. 69. *THE WILL OF THE FLESH*, ſays he, *All that is choſen by Man, though he be thereby diſpoſed by the Will of God revealed in the Scripture.*

W. P. This is falſe; Many things may be, and are daily choſen by Man, that is not in the Will of the Fleſh, nor by his own Will; much leſs, when any ſhould be diſpoſed thereto by the Will of God revealed in the Scripture: An Abominable Untruth, and ſo Notorious, that I need ſay no more; only Challenge him to produce any of us in Proof of his Expoſition, if he can; otherwiſe he hath Slandered us and our Principles: For the Will of the Fleſh is that, which is quite contrary to God, and inconſiſtant with the Good of the Creature.

J. F. pag. 69. *STATE OF GLORY*, ſays he, *The State of Peace and Joy reſulting from the Witneſs of the Light within in this Life.*

W. P. It is true, That Glory is revealed, from Faith to Faith, in this Life: But to ſtint the State of Glory to the Peace and Joy of this Life only, may juſtifie his wrong Opinion of us, that we deny Rewards to come; but it cuts off from our ſtedfaſt Faith in an Everlaſting Manſion of Glory and Bleſ-

ſedneſs, which (from the Light within, to all who obey it) ſhall ſpring as a River, and flow as an Inexhauſtable Fountain: And *J. Faldo* ſhall never know true Peace another way; That is the Word of the Lord to him.

J. F. pag. 70. *PREACHING FOR HIRE, HIRELINGS*, ſays he, *to have a Proviſion for the Outward Man, as a Maintenance for Preaching, though no Bargain be made; yea, though ſuch who receive it, would Preach, if they had never a Penny Reward in this World from thoſe they Preach to.*

W. P. This is done like the Fox indeed. He would ſuggeſt, becauſe we deny Hirelings, that is, Bargainers, Men that make it their Trade, that have no other, will ſeek no other, and yet preach, perhaps but once a Week, if then; and beſtow the Six Days, that might be otherwiſe employ'd, to Study for that Day, inſtead of Preaching moſt of thoſe Dayes, that therefore we are ſuch Cruel, Hard-hearted People, that is, ſuch as Preach, and are Poor, either through a numerous Family, low Eſtate, many Loſſes, or a continual Attendance, from Day to Day upon the Miniſtry they have receiv'd of God, we will not miniſter to their Neceſſities; for ſuch as ſo receive any Aſſiſtance are Hirelings, and we ſhould contribute to make them ſo. No, no, *J. Faldo*, the *Quakers* are no ſuch People; but for all that, they can, do, and I will renounce Thee, and ſuch as Thou art, for Hirelings: *Firſt*, in that you have not received the Living Heavenly Gift of the Miniſtry: And *ſecondly*, becauſe you do generally Bargain, will not preach without it; and can baſely leave an Honeſter People, for a better Allowance: This is Notorious; therefore ſtop thy Mouth.

J. F.

J. F. pag. 72. *THE LUST*, ſayes he, *all Deſires that accord not to the Light within, and proceed not from thence.*

W. P. What accords not with the Light within, is not of God; and ſo far we own his Explanation: but to ſay, that all Deſires about ſuch ordinary things, as are left to the common Underſtanding, Prudence, and Liberty of Man to do, or not to do, are Luſt, if they come not from the immediate Impulſe of the Light within, is his own Notion, & not the *Quakers*: We do not ſubject that heavenly Principle to, nor concern it with every Inferior, and Frivolous thing belonging to this World.

J. F. pag. 75. *CHRIST, THE OFFERING*, ſays he, *the Light within.*

W. P. This is no *Quakers* Expreſſion; and unleſs we are to anſwer for *J. Faldo's* Miſtakes, we are unconcern'd in it; Only his Malice is manifeſt, for he would by this inſinuate, that we deny Chriſt to be an Offering, as in the Fleſh, and the Body then offered up, to be concern'd in our Belief of the Offering: But I do declare it, to have been an holy Offering, and ſuch an one too, as was to be once for all: Therefore let none receive his Abuſe of us for our Faith.

J. F. pag. 79. *MEN-PLEASERS*, ſays he, *They who comply with Men, though in things not only Lawful, but alſo to Edification.*

W. P. We Charge this upon him, as an Arrant Lye. We are ſo far from reputing ſuch *Men-pleaſers*, that we account them Sober, Courteous, and Commendable Perſons: provided, he means by *Lawful*, and *to Edification*, what we do; otherwiſe he

he is not Honeſt, to obtrude Matters in Queſtion for our Meanings.

J. F. pag. 81. *RAVENING BRAIN*, ſayes he, *Studying and following after Divine Knowledge.*

W. P. This is not fair; The Word, ſtudying, and following, we own in a ſenſe. Studying, that is, Meditating: Following, that is, Obeying the Light and Spirit of God: But becauſe we deny the Dark and *Heatheniſh Metaphyſicks*, the prolix and abſtruſe *Niceties* of the School-men, and affirm, There is no way to become verſ'd in the Things of God, but by being an humble Student, and diligent Diſciple in the School of Chriſt, that is, to be taught of his Light, Grace, or holy Spirit; Therefore all right Study, and all right Wayes to come to the Knowledge of Divine Things, we muſt be charg'd with the Denyal of: Diſingenuous Man!

J. F. pag. 86. *TRADITIONS OF MEN*, *that is*, ſays he, *The Scripture, or Written Word.*

W. P. Show us that in any Book, that is ſubſcrib'd by an acknowledg'd *Quaker*. Tradition is a Delivering any thing down From one Generation to another; and as ſuch, the word is Inoffenſive: but to ſay, They are the Traditions of Men, in the ſenſe Chriſt reprov'd the *Phariſaical Religion*, God forbid: I had rather my Tongue were cut out of my Head. O Baſe Man! To abuſe an innocent People thus groſly. The Scripture is a Godly Tradition, or Writing, given forth by Inſpiration, and preſerv'd through Generations, which we read, believe, and deſire to fulfil through the Power of God.

J. F. pag. 63, 82, 83, 87. *BABYLON*; *Shadows*,

dom, Spirit of Anti-Chriſt, Outward Court; that is, ſays he, *all Ordinances, Worſhip, Faith, Obedience that have any Form, though Chriſt's and Goſpel Forms, being* (with them) *the Worſhip of* Heathens, *not of Chriſtians.*

W. P. This *Key* opens into as many Forgeries as ever I knew one *Key* do in my Life. Certainly, were not this Man left of God for his Enmity, he could never run into ſuch extravagant Diſhoneſty. What! Belye us in the Sight of all? Indeed, it turns upon himſelf: For Viſible Worſhip, the Form of Godlineſs, Faith and Obedience to every Ordinance of God we own, profeſs, and practiſe daily and publickly through the Power of our God; in whoſe Name we renounce his Conſtructions, and trample upon all his Malice, black and enrag'd as it is.

J. F. pag. 89. *THE VAIL IS OVER THEM, that is,* ſays J. Faldo, *the Belief of the Man* Chriſt Jeſus, *which was of our Nature to be the Chriſt, &c.*

W. P. Let this be the Laſt (though ſeveral more might be obſerved) which at this time ſhall be conſider'd, in which we ſhall ſee that *J. Faldo* has done like himſelf, and the Man we have all along taken him to be. *The Vail is over them,* it is a Scripture-Phraſe, 2 *Cor.* 3. 15. uſed by the Apoſtle to expreſs the Darkneſs and Ignorance that to that time remain'd over the Underſtanding of the *Jews* in reading the Law, and this Vail he makes us to interpret after this groſs and abſurd manner, namely, That the *Vail* is the *Man* Chriſt. Wicked Man! Did ever *Quaker* ſo irreverently expreſs himſelf? Give us his Name, or tell us in what Book we may find it. What greater Malice couldſt thou have ſhown, then thus unjuſtly to pervert the Scripture in our Name, belying

belying and abuſing both? As if, becauſe *Chriſt's Fleſh* is called a Vail, and the Ignorance of the *Jews* a Vail, that therefore the *Quakers* muſt of Neceſſity mean by Vail in the firſt ſenſe, Vail in the ſecond ſenſe; as if the Way to have the Vail rent, were to deny the Man Chriſt Jeſus; which were to make Chriſt rend and deſtroy himſelf, who, as the Quickning Spirit, alone rends all Vails of the Hearts of Unbelievers. Nor indeed have I met with one Term abſurd, or un-intelligible, unleſs the Scripture uſe ſuch; therefore 'tis an Untruth to ſtile them abſurd, and a Contradiction in him to offer at Explaining any thing, that is truly un-intelligible.

And that all the World may behold the *Spirit* of *J. Faldo*, how Ill he governs himſelf againſt the *Quakers* (which makes not a little for them) let his following Epithetes and Expreſſions be well weighed. I think they are ſo naked they want no *Key*; and glad we are he found no ſuch Subjects from us to treat upon in his. "*Horrid Impoſture*; Ditch of Groſſeſt "Deluſion; Subverting *Chriſtianity*; their feigned "Chriſt; Folly, Madneſs; It began in Blaſphemies "againſt Chriſt; Gratifying *Pride, Idleneſs, Giddineſs*; "In Profeſſors Prophane; Vanity; Folly; Non-ſenſe; "Error. Whether it ſmell more of the *Fox* or the "*Gooſe*. Impoſture; Babble; Blockiſh Perſon. *QUA-*"*KERISM* ENTERED THE WORLD AS IF "SATAN BROKE LOOSE, and POSSESSIONS "BY SATAN WERE TO MAKE WAY AND "FIT SOULS FOR THE *QUAKERS* SPIRITS; "O the Hell-Dark Expreſſions of the *Quakers* Teach-"ers! What bitter Curſes and Execrations. *Diſmal* "*Howling*; *Horrible Roaring*. Blaſphemy; Wretch; "Vain Fictions; *Quakers* Glow-worm; Deck their Idol;

dol; Real Non-ſenſe; *But 'tis Pitty not to laſh a little*; *Idiots*; Stark Blind; Steel Hard; Your Crooked, Unholy Principles. Their Light grows wiſer and wiſer. Opium of *Quakeriſm*; The *Quakers* Divine Spirit Dumb. Refreſhments at *Quakers* Meetings, ſo there is at *Puppet-Plays*. Impudent Foreheads; Non-ſuch Ignorance; Proud, Dreaming, Intolerable Notions; Ignorance and Deluſion. Out-ſtrip all in the Crooked Way. Blaſphemers of the Lord of Life & Glory. Surely God has given them up for their *Pride*, *Giddineſs* or *Idle Ignorance*, and that in Juſtice; and the *Devil* hath blinded their Minds with a Witneſs; Horrible Abomination; Groſs & Dark Conceits; The Rankneſs of *Quakeriſm*.

This *Reader* is a Taſte of the Spirit of the Man, & ſince he contends for the *Scripture* to be his Rule, I would fain have the *Chapter* & *Verſe* that will abet this Proceed. Is this *J. Faldo's Religion*, *Goſpel*, *Preaching*, *Praying*, *Learning*, Civility, or whatever may be reputed Sober and Commendable? Away, away for Shame! It would ſtumble a *Turk* to hear ſuch Language from one that calls himſelf a *Chriſtian* and a *Miniſter* too.

But is it after ſo great Abuſe, ſo manifeſt Injury done us and the Truth too, that thou dareſt ſay, as thou doſt, *I have the Witneſs in my Conſcience* (who haſt been thus long Under-valuing it for a *Glow-Worm*, an *Idol*, a poor Creature, Uncertain, Fallible, Errable, and what not) *that I have not in this* Key *in any meaſure abuſed, or wronged the* Quakers.

Hadſt thou been half ſo *Moral*, as thou pretendeſt to be *Chriſtian*, I doubt not, but to have ſeen more Truth and Moderation. To belye any, is a great Evil; but to do it with a ſhew of Religion, to call God's Witneſs, to palliate ſuch Injuſtice, is the height of Blaſphemy againſt God, and Wrong to thy Neighbour

Neighbour. Never more abuse Religion wi
Pretence to it, nor for Shame profess *Christianity*, t
art Inferior to a thousand *Heathens*, who rather r
not compass our Dis-grace, will endeavour it
fas, per nefas, Right or Wrong: I am sure the W
ness of God in thy own Conscience never sugge
this Unrighteous Proceed; though wonder we m
that one, who has said so many detracting thing
him, should now appeal to him. Certainly, if
Witness of God be *J. Faldo's* Rule and Jud
as his own Appeal makes him, the *Quakers* are
less to be blam'd for Believing in him, and d
ring to be Lead by him; but we are well assured, t
a Spirit of deep Prejudice hath animated him
and through this Work, and not the Holy Witnes
God, as both the Stile and Matter have abundant
testified. My Desire is; that before the Evil one pr
cipitate him into further Enmity against us, by
serious Retirement of Mind to the Holy Witnes
God, that gives a good Understanding, and bring
just Reproof for every Unrighteous Thought, Word
& Deed, He may come to a Sight of his present Under
taking to be contrary to the Mind of God, and know
true Repentance for it, and find Mercy of the Lord
God: Which I heartily desire, and it is my return to
him for all his hard Speeches utter'd by him either
against us in general, or my self (though unknown to
him) in particular.

God forbid, that I should Justifie (him) I will not leave my Innocency, till I Die. Job. 27. 5.

Who am a Lover of all Men; for I seek the Salvation of my Enemies,

William Penn.

THE END.